

# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 346 & 348 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

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## THE SPIRITUAL TELEGRAPH.

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## PERSONAL AND SPECIAL NOTICES.

### Our Subscribers to the Spiritual Age.

The few subscribers to whom we furnished the *Spiritual Age* (that paper having been discontinued) are advised that the unexpired balance due them is subject to their order. If not otherwise directed, we will supply the *TELEGRAPH* in its place, or credit the amounts on account, where the parties were subscribers to both papers.

Dodworth's Academy next Sunday.

Mr. J. J. Loveland will again occupy the desk at Dodworth's Academy next Sunday, morning and evening. In consequence of the storm, his audiences were small last Sunday; but those who were in attendance, being specially pleased with his evening lecture on the present and future of Spiritualism, have requested him to repeat it on Sunday evening next, when they hope there will be a full house.

T. L. Harris' Meetings—Change of Place.

The congregation worshiping under the pastoral charge of Rev. T. L. Harris have leased the small chapel in the New York University, on Washington Square and his ministrations will commence there next Sabbath, November 1, at 10½ A. M., and 7½ P. M.

Miss Hardinge in Brooklyn.

Miss Emma Hardinge will lecture to the friends, at Clinton Hall, corner of Clinton and Atlantic-streets, Brooklyn, on Sunday afternoon next, November 1, at 3 o'clock P. M. Subject, "Spirit Voices."

Mrs. French's Lecture in Brooklyn.

Mrs. E. J. French delivered one of her able and brilliant lectures to the friends assembled in Clinton Hall, Brooklyn, last Sabbath afternoon. The subject was "The duties which grow out of the knowledge of Spiritualism, and the practical recognition of the love-principle taught by Jesus Christ." The lecture was highly appreciated by the audience.

Spiritual Experiences.

Mrs. Margaret Snyder, of Green Point, L. I., a medium of many years experience, and in whose family many wonderful spiritual phenomena have been developed, having just recovered from a year's illness, will relate her experiences to such private circles and public audiences as may apply for her services. She will particularly speak of the benefits of Spiritualism in sickness. Address as above.

## THE MOVING WORLD.

Charles Mackay, an English poet and journalist of celebrity, has arrived in our city, having come passenger in the Asia. While here, he is understood to act as correspondent of the *Illustrated News*. He will also lecture in his peculiar field of poetry. Mr. M. is the author of several remarkably fine lyrics, which flow in faultless melody, evidently proceeding from the very depths of his being. These exhibit him as possessing a sympathetic and devotional temperament, which binds him closely to his fellow man, and leads him also to endeavor to search out a common Father to humanity.

Col Benton is still feeble in health, and his friends speak dismally of his recovery.

Senator Sumner, at the last accounts, was on his return to France, from Switzerland. He is said to be looking remarkably well, and to have wholly recovered from the condition of excitability and nervous prostration, which afflicted him previous to his departure for Europe.

The inflated prices of everything, which have now lasted for several years, based on and sustained by the jugglery of finance, which pretends to be able to blow one dollar into ten, are now fated to come down. Southern negroes have depreciated from \$1200 to \$800; cotton from 16 to 10 cents a pound; and here at the North, city lots, houses and goods generally, in nearly an equal proportion. Common and good flour is selling at some \$5 per barrel, and beef and sugar at from eight to ten cents per pound.

A friend remarked the other day, that he had lost more, within a few weeks, by the depreciation of stocks, than he should be able to save in five years. He has our sympathy; but we know of but one sort of investment which is not liable to entail a like disappointment. Surplus funds not needed by ourselves or families, if invested in judicious and kindly aid to our struggling neighbors, who are fighting the battle of life, under less favorable circumstances than ourselves, would be quite likely to keep nearer at par.

Minnesota has elected a Republican Governor, Ramsey, together with a Republican legislature and members of Congress.

On the table of models, at the Crystal Palace, may be seen an omnibus coach, the invention of our friends Curtis and Brown, for the easy collection of fare in omnibuses. This little coach, or swinging dish, is so contrived that, on the driver's touching a spring, it descends from its ordinary resting-place at the ticket-window, or orifice for making change, and traverses the length of the vehicle, keeping all the while carefully right side up; and when the fares are all dropped in, transports and delivers them to the driver's hand. This is a pretty and ingenious contrivance; and were it not that it would be a real convenience to passengers, save many a lurch and corn and curse, we should have strong hopes of its general adoption.

Among all the inventions of the day, connected with science and schools, we have seen nothing which struck us more forcibly than Whitall's Marvellous Planisphere, or aid to the study of astronomy. We need not say that the science of the stars, in its comprehensive sense, is the science of sciences, without some knowledge of which no man or woman can pretend to an expanded mind; but hitherto, the inapplicability of maps, fixed to a particular period of the year for practical use, and the cost, and we may almost say, worthlessness, of celestial globes, as aids in forming a positive acquaintance with the heavens has confined a knowledge of the science mainly to professional astronomers. Mr. Whitall's Planisphere surmounts the obstacles in the way of a successful pursuit of the study on the part of the common student, and enables him to look up into the blazing firmament, and give to the constellations and the stars their proper names, as readily as he learns to know Philadelphia from Boston, or Boston from New York, after a dozen visits to each of those cities. What no celestial globe or map of the heavens could ever accomplish, this simple little instrument achieves with ease. By setting it right to the month, the day, and the hour, and fraction of an hour, it will exhibit the position of the stars visible in the United States, with changes every five minutes, as long as the scholar chooses to study the starry host, be it for hundreds of years. It also illustrates the right ascension and declination of the sun, moon and planets; the equation of time, harvest moon, milky way, etc., and all the problems usually taught on the globe, in a manner equally simple and clear. The expense of this magical instrument, we are told, is two dollars, and we hope to see it in every bookstore for sale, and in every school for use.

A desperate and shameless effort, it is said, is being made in Kansas, to overbear the Free State vote. The notorious Col. Titus, and no less notorious Sheriff Jones, have taken the management of this delicate business, and exhibit a poll-list from the Oxford district, in Johnson county, giving the pro-slavery ticket 1,604 majority. This district is on the Missouri line, and contains, it is declared, but eleven houses, with a corresponding number of inhabitants. Gov. Walker and Secretary Stanton are disgusted with the fraud, and hesitate to ratify it; while the Free State men declare, if it is ratified, that nothing will be left them but to throw themselves on their inherent rights as men, and to resist by force.

The failure of Messrs. Robb, Hallett & Co., bankers, at New York and New Orleans, with extensive connections at San Francisco and Liverpool, is announced. The bank of James Robb, New Orleans, is not included in the suspension.

The balance in the National Treasury, partly from the redemption of stocks and partly from the falling off in importations, is rapidly diminishing. The cash on hand on the 23d was reported at \$10,682,000.

Ex-President Pierce is about to take a voyage to Madrid, for the benefit of Mrs. Pierce's health. President Buchanan has tendered him a passage in a national vessel.

A distinct shock of an earthquake was felt on the 23d inst. at Buffalo, and through the western part of the State. It lasted about five minutes, and was accompanied by a rumbling noise like thunder.

Senator Soulé is lying dangerously ill at New Orleans.

On the 20th inst., snow fell slightly in this city, and to the depth of several inches in the northern parts of the State. A frost followed which reached as far south as Maryland and Virginia.

Experiments with the sorghum, or Chinese cane, seem to have been successful. A gentleman in Saratoga reports a crop of 3,000 lbs. of cane stalks, when prepared for the press: being at the rate of 43,500 lbs. to the acre. The 3,000 lbs. of stalks yielded 147 gallons, or 1,470 lbs. of juice: which made 18 gallons of very thick, excellent syrup; or at the rate of 261 gallons per acre. This result it is said, is a paying one.

The papers of Illinois, Indiana, and the West generally, are inviting unemployed men and women in the eastern cities, instead of lying on their caps and using up the little means they may still be able to command, to start at once Westward, where they may be sure of finding remunerating employment, even in the winter. Good homes for girls, with wages varying from \$1.50 to \$2.50 per week, and in some instances as high as \$12 a month are promised. However this might prove, we are satisfied of the general correctness of the advice. There is wisdom in it, calling for the instant serious consideration of hundreds and thousands among us.

The loss of property, at the recent disastrous fire in Chicago, is set down at \$676,200. Twale first class stores on South Water and Lake-streets, with their rich contents, were destroyed. The loss of life from falling walls was still more disastrous. Some ten or twelve persons—in several instances the owners of the burning property—perished, and several others were injured.

The Emperor of France and the Czar of Russia have had a personal meeting at Stuttgart. The special purpose of the interview has not transpired. Louis Napoleon is said to be ambitious of having his position thus personally recognized by all the principal crowned heads of Europe.

The Emperor of Austria and the Czar of Russia have had a meeting at Weimar.

Comte, author of the "Positive Philosophy" is dead. He was an honest, shrewd thinker, on the exterior plane; the inner nature and wants of man were, however, wholly beyond the reach of his perceptions.

The money market all over Europe, is reported very uneasy. The Credit Mobilier, for some time, has been quivering in the wind; the Bank of England is weakened by a drain of \$5,000,000 of gold, loaned to the East India Company, and by making good the treasure lost with the Central America, insured in England; and whether regarded in the light of her wars or her finances, a dark day would seem to be gathering for Old England, which may possibly sweep the continent, and the whole of the old world.

The Northern Light brings \$1,064,200 in gold.

## CURE FROM THE USE OF SPECTACLES.

DR. R. B. SMITH'S MAGNETIC SALVE restores the sight from the use of Spectacles, and removes Film from the eyes. Just issued from the press a splendid edition, in pamphlet form, of "WEAR ONE'S EYES." This work explodes the whole Allopathic theory in toto. No one who wishes to enjoy health and a happy long life, should be without this work. Price 12 cents. It contains full directions for using the Magnetic Salve. Price per box 25 cents. S. B. SMITH, Electro-Magnetic, 77 Canal-st., near Church-st., N. Y.

## A. C. STILES, M. D., BRIDGEPORT, CONN.

INDEPENDENT CLAIRVOYANT, guarantees a true diagnosis of the disease of the person before him, or no fee will be claimed. Terms to be strictly observed. For Clairvoyant Examination and prescription, when the patient is present, \$2.00; if by a lock of hair, if a prominent symptom is given, \$0.50; if a prominent symptom is not given, \$0.00. For answering sealed letters, \$1.00. For Psychometric Delineations of Character, \$2.00. To insure attention, the fee and postage stamp must in all cases be advanced.

## SPIRITUAL ASTROLOGICAL COMMUNICATIONS.

BY THE SPIRITUAL MEDIUM, MRS. HATCH, No. 1035 Hutchinson-street, between Thompson and Master, 9th and 10th streets. Charge, \$1 per hour. Wednesdays and Saturdays not at home.

## TRANSIENT BOARD FOR TRAVELERS.

SPIRITUALISTS visiting the city will find good rooms, and more comfort than in a hotel, and at much less price, and be in a family with several mediums. Inquire at 34 Twelfth street, corner of University Place.

## BOARD BY THE WEEK.

ROOMS IN A FAMILY where there is no smoking, and where dinner is served at 1 o'clock. 34 Twelfth street, corner of University Place.

# CHARLES PARTRIDGE'S SPIRITUAL TELEGRAPH.

## DOMESTIC AND FOREIGN ITEMS.

**LOLA MONTES IN THE LECTURING FIELD.**—Lola Montes has abandoned the stage, at least for a season, and is lecturing on the evils of Catholicism. She recently gave one of her discourses in Boston, of which "Byles," the correspondent of the New York *Tribune*, speaks as follows:

"It was a fair discourse, and was good enough to extort a loud exclamation of 'She's a liar! She's a liar!' from some exasperated true believer, who was incontinently ejected by the police. But the rest of the audience, which was respectable in point of numbers, seemed to be with her. The fair Lola, I thought, looked a little pale and worn—though perhaps it was from her being arrayed in vestal white—and as if at least five years had passed since I saw her last. But I prudently forbear any criticism, personal or literary, as I have no curiosity to know the exact weight of her little hand."

**EFFECTS OF THE AMERICAN CRISIS IN EUROPE.**—The *Europa*, which arrived at Halifax, October 21, brings intelligence that "the American crisis was severely felt at Paris, owing to the delay in remittances. Money was in great demand, and the prospect was that the Bank of France would have to rescind its recent measures of relaxation, if not raise the rates of discount."

This is but the beginning of complaints from the other side of the water. No doubt that disastrous effects of our monetary revolution are destined to be deeply felt by all the nations with whom we have intimate commercial intercourse.

**THE COTTON CROP IN FLORIDA AND GEORGIA.**—The Tallahassee *Sentinel*, of the 29th ult., gives an unfavorable account of the cotton crop in Florida and Georgia. The editor says:

"We regret to learn, on our return, that the cotton crop in this portion of Florida is not so promising as it was when we left home early in August. At that time we were disposed to brag on the Florida crops. We had a right to do so, but the crop has been cut short here by the dry weather. Our planters, we learn, would generally be very willing to compromise with two-thirds of a crop. We are inclined to think, however, that our prospects are at least 33 per cent. better than those of our neighbors of Georgia, especially in the middle part of the State. There the prospect is gloomy enough. From what we saw and heard, we should say that the cotton crop of Middle Georgia will be well nigh a failure."

**AS IT SHOULD BE.**—The Norfolk *Herald* says:—"It is reported, that the Navy Department has given orders to repair the Norwegian bark *Ellen* (whose commander, Captain Johnson, saved the lives of forty-nine American citizens), and supply her with two months' provisions for her return to Europe. The *Ellen* is now at the Gosport Navy Yard, undergoing repairs."

**ST. PAUL'S, MINNESOTA.**—St. Paul's, Min., was, for the first time, lighted with gas on the evening of the 19th ult. The gas works, it is said, are extensive enough to light a city of 50,000 inhabitants.

**INDIAN RELIEF FUND.**—*Contributions of the Emperor Napoleon.*—The Emperor has addressed the following letter to the French Ambassador in London:

"I send you £1,000 sterling, as my personal subscription in favor of the officers and soldiers cruelly afflicted in India. I also send you £400, the result of the subscription of the Imperial Guard. We have not forgotten the generous subscription of the Queen and of the English people at the time of the inundations."

**POPULATION OF CANADA.**—According to the census taken in 1851, the total population of Lower Canada was 800,261, and of Upper Canada, 952,004—making a grand total of 1,842,265. On the 1st of January, 1857, the estimated population, based upon official returns, was, of Lower Canada, 1,220,514, of Upper Canada, 1,350,923—making a grand total of 2,571,437, showing an increase in between five and six years of 729,172.

**BRITISH NATIONAL FAST.**—According to *The London Morning Star* of October 8, the national fast day (recently appointed in England in respect to the troubles in India) was very generally observed, and the Rev. Mr. Spurgeon, who preached in the Crystal Palace at Sydenham, had an audience of nearly 24,000 persons. The admissions on payment (one shilling) were 22,159, and by season tickets 1,504, making a total of 23,634. The proceeds of admission went to the Crystal Palace Company, and would be about £1,100. After the sermon a collection was made in aid of the Indian Relief Fund, amounting to £247, 16s. 11d. (about £2,350), and the Company added £200, say £1,000. The collection from the audience would seem to average about 10 cents each. The *Star* says:

"When all was over, a loud clapping of hands testified the approval of the hearers, and a few minutes afterward groups of people were quaffing brown stout within a few yards of the pulpit. Eating and drinking on the most extended scale were carried on all over the establishment, and many seemed to think that fasting was not included in the ceremonies of the day."

Anthony Burns, the fugitive, whose recapture in Boston produced such an excitement a few years since, is now a student in the Fairmount Theological Seminary, near Cincinnati. He has been studying a year or so past at Oberlin.—*Tribune*.

The Indian advices received at Paris are more gloomy than the English papers assert. They state that the rebels were under European generalship; that operations have been commenced to prevent the union of the British forces; that the army may expect five years of fighting; and that the native troops are not to be trusted anywhere.

The Russian ship *La Forte*, 84 guns, lately capsized in a squall while going from Revel to Cronstadt, with the wives and families of the fleet. Over 1,400 persons were on board, including three Admirals, of whom only about half a dozen were saved.

**HARLEM LAKE DRAIN.**—On the 7th of July, 1848, the work of draining the Harlem Lake, in Holland, was commenced, and on the 1st of August, 1852, the official gazette announced that the bed of the lake was dry. At the beginning of the present year 42,500 acres were under cultivation on the site of the lake, divided into 2,518 farms, and 157 dwellings, 721 barns, and other buildings had been erected. The population is 5,157.

**THE ATLANTIC CABLE.**—It is reported, is not likely to prove available for either of the projected Indian lines of telegraph. It appears that in its present coiled state it generates or absorbs a great amount of heat, and a fear is entertained of its being ruined by the temperature to which it would be subjected in twice crossing the tropics. It has been found that extreme heat in the parts under pressure forces the copper wire to the sides of the gutta percha, and destroys insulation.

**WANTON MURDER.**—As a Scotchman named John Swenson and his wife were passing down the Tenth Avenue on Saturday evening, the 17th inst., on their return home from marketing, and were engaged in rather earnest conversation, three young fellows, apparently intoxicated, suddenly approached, and accosting Mr. S., asked what he was saying. He replied that he was talking to his wife, whereupon one of the three, without further words, drew a dirk and stabbed Mr. S. in the breast, the wound causing his death in a few minutes thereafter. The fellows immediately fled, but on the 21st inst. the perpetrator of the murder was arrested at Woodbridge, N. J. His name is James Rogers, and it is said he confesses the crime.

**FATAL ACCIDENT AT WILLIAMSDURGH.**—On Saturday morning, 16th inst., an embankment caved in at the rear of Nos. 30 and 32 Remsen street, Williamsburgh, burying and killing four persons, named George Berkly, Jacob Heberle, Christopher Home, and Adam Beigle.

**CHARLES MACKAY.**—The well known and effective British lyric poet, arrived in this city on Saturday morning, 17th inst., having left Liverpool in the *Asia*, October 8. The object of his visit to this country, as stated by *Smith's European Times*, is that of "surveying the numberless objects of interest presented by the Western world, especially the laws and institutions of the American Republic, and their influence on the political and social development of a great country."

**PROPERTY PROFITABLE.**—The Pope has been paying a six days' visit to Florence. As chief Almoner of the Church, he has received enormous sums during the present tour—the first of the Pontificate. The Duke of Modena, probably the richest sovereign in Europe, though one of the smallest, for example, gave him \$100,000 after a Mass in his Cathedral. At Bologna he received various donations in sums from ten to sixty thousand dollars; and the Grand Duke of Tuscany placed \$20,000 at his disposal after the consecration of the Archbishop on Sunday. His son, the heir apparent, made a similar offering after a Pontifical Mass the next day in his Cathedral of the Annunciation. Among numerous private gifts received there is a gold crucifix, glittering with precious stones, valued at \$63,000, from the Russian Prince Demidoff, the repudiated husband of the Princess Matilde of Paris, who has the most sumptuous palace. These are mere items in an immense revenue.

**THE SORGHUM IN NORTHERN NEW YORK.**—Messrs. Andrew and William Dorland, of Deansville, Saratoga Co., N. Y., write to the *New York Tribune* concerning their success in raising the Sorghum, or Chinese sugar plant, and the quantity of saccharine matter they obtained from it. They say, "We used eleven square rods of land, and had of cane stalk, when prepared for the press, 3,000 pounds; making at this rate 43,500 pounds per acre. From this 3,000 pounds of cane we pressed 147 gallons of juice, weighing 1,470 pounds, giving us 2,131 gallons, or 21,310 pounds per acre. From the 147 gallons of juice we made eighteen gallons of excellent syrup, giving us 261 gallons per acre. You will see by this we have boiled down ours thick. Seven gallons in one is thick enough for most uses."

The land used in this experiment was not more than ordinarily good. It might have grown 35 or forty bushels of corn per acre this year.

**IN EASY CIRCUMSTANCES.**—We see it stated that a wealthy capitalist of Boston loaned last week \$100,000 to a manufacturing corporation at 15 per cent., and \$400,000 to the city of Boston at 10 per cent., and still left his bank account good for \$400,000.

**MARINE LOSSES.**—During the month of September last the losses at sea amounted to over \$3,000,000, being, with one exception, the most disastrous month of the year. The summary of losses, for nine months past, reaches the enormous sum of \$14,755,800.

**INDIA.**—The *Europa*, which arrived at Halifax on Wednesday last week, brings the following items:

The steamer *Indus*, with the heavy portion of the East India mail, had arrived at Southampton. She had nearly \$400,000 in Australian gold on board.

The passengers report that Nana Sabib had resolved not to fall alive into the hands of the English. He has a body-guard who are engaged to deprive him of his life, should he be likely to be taken prisoner.

Between Cawnpore and Lucknow there were about 35,000 mutineers, and it was considered doubtful whether Sir J. Outram would be successful in passing up the river Gogra. The river was lined with forts, well manned with mutineers.

The passengers say that almost the only men who escaped the massacre at Cawnpore had gone raving mad. When they left Calcutta only 3,000 troops had arrived there since the outbreak.

It was believed by many at Calcutta that when some English troops will have arrived out, the mutiny will suddenly cease and the Sepoys will bring money and treasures and lay down their arms. They are in much terror of English soldiers.

Lucknow, it was feared, would fall before assistance could come to it.

**BARNUM ONCE MORE.**—*The Stamford (Conn.) Advocate* says:

"It is certainly with pleasure that we announce the probable fact, that P. T. Barnum is again 'on his legs'; that he is today a richer man than he was before his connection with the Jerome Clock Company. It is said that he has bought all the claims against himself for from five to twenty-five cents on the dollar, with the exception of some \$15,000 held in and about Danbury, which he will probably have to pay in full. The whole of the vast property assigned by him for the benefit of his creditors has again passed into his hands, and he is now refurnishing and re-fitting 'Iranistan' in good style for his future and permanent residence."

**INVOKING SPIRITS.**—The "Old Line Whig" movement seems at last to have found a response. We notice that a meeting of Henry Clay Whigs was lately held at Leavenworth, K. T. A good many people were present, and a good many speeches were made. The ghost of the departed was invoked with much fervency, but whether it has yet manifested itself we are not informed.—*N. O. Delta*.

**A POLTONIC NEWSPAPER.**—*The Geary City (Kansas) Era* is conducted, as it should be, by a corps of three editors, of different political opinions. Their names appear at the head of the editorial column thus: Edwin H. Grant, Republican; Joseph Thompson, Democrat; Earl Marble, American. Their articles are marked by their initials respectively.

**RAILROADS IN OHIO.**—In Ohio they have over 2,900 miles of finished railroad, the cost of which has been about \$90,000,000. They employ constantly about 20,000 men, 600 locomotives, 5,000 cars, and consume over 350,000 cords of firewood annually.

**HAULING UP WHALE SHIPS.**—*The New Bedford Mercury* learns that out of twenty-eight whale ships now in that port eighteen will be hauled up in dock during the winter, and their refitting delayed until the ensuing spring. This course has been reluctantly adopted by their owners, in consequence of the financial pressure and the present rates of obtaining nearly every article of outfit.

**THANKSGIVING.**—Govs. Pollock and Holley have appointed the 26th of November as Thanksgiving day, for Pennsylvania and Connecticut. New Hampshire, New York and Maryland have fixed upon the same day. Gov. Williams of Maine has appointed Nov. 19.

**THE LEARNED BLACKSMITH.**—Elihu Burritt has removed his residence to this city, as Secretary of the National Compensation Emancipation Society, and established himself in the Bible House.—*Tribune*.

**DIFFICULTY BETWEEN SPAIN AND MEXICO.**—The greater part of the Spanish press still continue to speak very discouragingly of the probabilities of a speedy arrangement of the difficulties with Mexico, though a portion find hopes for the same in the election of Comonfort to the Presidency, which, they think, is a guarantee of the permanence and stability of the present order of things in the Republic. As expected, the recent difficulty of a Mexican soldier with Spanish citizens, at the capital, is made the subject of voluminous comment, and has added new fuel to the fire.

**A NOBLE FELLOW.**—Mr. J. A. Foster, of Harrisburg, Pa., a passenger on the *Central America*, when called upon by the New York Aid Committee, refused to take a cent of the \$50 offered to him by the committee, saying that he had enough money to take him home, and there were others more destitute than himself. When rescued Mr. Foster had \$100, which he presented to Captain Johnson and the crew of the bark *Ellen*. He lost by the wreck \$7,000, which were the fruits of his business during the past seven years.—*Tribune*.

The Hon. Pierre Soulé is now lying extremely sick at his residence in New Orleans, with a disease in his throat, contracted during his late visit to Mexico.



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VOL. VI.—NO. 27.

NEW YORK, SATURDAY, OCTOBER 31, 1857.

WHOLE NO. 287.

## The Principles of Nature.

### REASONS FOR BEING A SPIRITUALIST.

BY L. G. ATWOOD.

Continued from TELEGRAPH of September 26.

It may be suggested by some that the writings through Mr. H. were the production of his own mind, or that he was impressed what to write by myself; but the facts preclude all possibility of such conclusions. For Mr. H. had never read a page on mental philosophy in his life, or upon any subject pertaining to the mind. He was wholly unacquainted with many scientific principles involved in the subject; neither had he studied or reflected upon these matters. As for myself, I was not aware of what was being written until I would read over the manuscript after it was finished. I would sit passively while it was being written, without reflecting upon anything in particular. I was not able to write as well, and was unacquainted with much of the subject. One evening while Mr. H. was writing, his hand wrote on a separate piece of paper, thus: "Do you remember studying upon this subject one night, and becoming almost discouraged of ever being able to obtain any direct knowledge of mind or its philosophy, and declaring that no author had, as yet, written an intelligent or philosophical work upon this subject?" I replied that I could call no such fact or circumstance to my mind. He then wrote, "When you were at school in Albany," and related the circumstances at the same time. At once the whole matter was brought to my mind, and I remarked that I remembered it. "Well, I was watching you at the time, and impressed those thoughts and ideas you advanced; and little did you think at that time that you were to receive instructions from the Spirit-world, that would make that important branch of the sciences clear to your mind." I had a great desire to study mental philosophy, and procured many books and read much upon that subject, but did, on the occasion above alluded to, abandon all hope of finding anything but vague and blind speculative writings, and concluded that I must look to some other quarter for a true science of the mind.

Here was strong evidence that the controlling influence was none other than what it purported to be; *i.e.*, some person who had existed in the earth-form; that he had been with me, at least on one occasion, and was able to communicate to me the facts independently of the action of our minds.

One day in January, 1854, I went to Medina on business. I returned to the railroad depot to take the cars which were to pass at eight o'clock in the evening. The cars did not arrive at eight o'clock. I was very anxious to get home that night, and this was the last train that I could come home on; I waited, and at nine no cars had arrived; they were then one hour due, and were expected every minute. While waiting anxiously for them, I became sensible of a strong desire to go down to the village and go to a tavern where I was a total stranger. I went, feeling confident that I could go and get back before the cars arrived.

As I entered the tavern, orders were being given to get two

of the best doctors in the place to attend a man who was in great distress, who it was supposed could not live without immediate relief. At once I requested them to allow me to take charge of the patient. By his consent I did so. Why I should take such liberties, and assume the management of a very sick person in a strange place was very singular, and I could not account for it. I directed some sweetened milk, with a little sweet oil and spirits of turpentine added, to be given him. The disease was a very severe attack of cholera morbus. He drank the dose. I told him to be quiet and I would have him well and up in fifteen minutes. I walked the floor, my mind very closely fixed upon him, the rest watching the clock and my actions; and at the expiration of fifteen minutes the patient was dressed and on his feet, declaring himself well, and invited me up to "drink" with him. My reply was quick and severe: "If you drink one more you will be in — to-morrow morning. As to myself, I never drink." I remained over an hour, perfectly easy about the case. Many were the anxious inquiries as to my name, where I was from, if I had ever seen any spiritual manifestations, if I was a Spiritualist, if I cured him by charm, etc. I felt that there was something very unusual in my course; but I was more ignorant of it than the rest. Therefore I refused to answer any question calculated to let them know where I lived, or my name. At the expiration of an hour or so I returned to the depot, in time to step into the cars.

For several days this strange procedure worked upon my mind. I had never heard of such a person as a healing medium; never thought that Spirits visited and could possibly administer to and assist the sick, and I attributed the whole matter to "chance." I had often mesmerized persons to remove pain, and cured diseases thereby that had resisted thorough medical treatment, but attributed the result more to the imagination and the abandonment of the use of drugs than to any known law or principle; but in this case I did not proceed as formerly.

A few days after this occurrence I was sitting in my office reading. It was Sunday, and being in a passive mood, I was seized with a desire to go somewhere. This desire continued for about one hour, when I yielded to it. I went at first to the house of Mr. H., but after going to the door, turned and went to the house of Mr. Driggs. I found the family in a state of considerable excitement, owing to the hourly expected death of Mrs. D.'s brother, who was very low and in great distress from frequent spasms.

On Friday previous all hopes of his recovery were gone, and the doctors said they could do no more for him—that he could not live over forty-eight hours. When I went in he was in a violent spasm, which lasted about one hour. They thought the next one would carry him off. They allowed no one in the room, and I had no desire to see him. I tarried for two hours; why I did so was strange to me, for I got up and took my hat four times to go. Mr. D. and I were acquainted, yet he noticed

me firm to go at all events, as I believed. While standing the family and friends became more alarmed than ever, by the sudden development of another spasm more severe than any former, and all thought that it was the fatal one. At this point my attention was attracted to a sister of the dying man. Some influence had seized her, and was trying to speak to me. Soon she spoke to the purport that Dr. — and — brought me here to cure the dying man.

The persons alluded to as having brought me there, were in the Spirit world, and were those who claimed to have the power to control me.

The idea that Spirits brought me there, and that I could cure that man, was as surprising to me as anything I had heretofore experienced. I doubted, and they replied, "Did we not send you to the tavern to cure a man? And you can cure this one." There was no time to be lost. My Spirit friends directed, and in thirty minutes he sat upon the side of the bed, stating that he felt well and free from pain, yet weak, and in a few days he was out. I met with many within a few days after the cure, some of whom were doctors; one who a few hours before this was called in, and knew of no remedy that would help him, but the next morning pronounced him free from disease, who made numerous inquiries and many strange conjectures. This disease was the fourth attack of the painter's colic, under the most unfavorable circumstances. The leads were taken into his mouth by tying the joints of gas pipes. He is now well and healthy.

Here was a new field for scientific investigation of vast importance to mankind; and I had on this occasion seen a powerful agent acting upon a bad disease, and conquering it.

I remained with the patient some three hours, these Spirit-friends keeping control of the medium. When I was ready to start, a Spirit told me that D— W— wanted to communicate to me, and directed me to go to Mr. A.'s, and I would find a medium through whom he could communicate, giving the name of the medium. It was Mr. E. of whom I have before spoken. He said he could not control this medium, but could Mr. E. I went to Mr. A.'s and found Mr. E. there. A circle was formed, and Mr. E. was controlled to write a piece for me, and at the bottom was the full signature of D— W— in his own handwriting. The title of the article was, "The Boat Spiritualism," and well written. Here was new proof upon new proof. Even if these parties had made arrangements to deceive, they could not have succeeded, because such were the nature and circumstances of the case that it would have been necessary for my co-operation. Farther, the parties were strangers, and there was no object.

But a few days elapsed before I had calls from numerous persons, inquiring if this strange power could cure their dying friends, but I knew no more about it than they did.

Among those who called, was Mr. William C—. It was Friday; he said that a child about three years old, a nephew of his, was very low. The doctors had given it up, and no further effort was being made, except to make its condition easy

my reluctance to depart; but the fourth time my resolution

He desired me to go and see it at once; I could not go; business hindered. I became very strongly impressed concerning the child's condition. It seemed that the child was brought before my vision, and I could see it; I watched it for a few moments, and seemed to realize that I was producing an effect upon it, and suddenly I replied, "The child will not die; there is a change now taking place, and when you get home you will find the fever broken and the child in a fine perspiration. I added, "If it is not out of danger by Sunday, I will go and see it." He went home (about one mile distant) and found the child as I had told him. It got well.

This was a new feature in the healing power, and many applications were made after that. Many came for me to send a "healing influence," and in a short time, I received applications from great distances, not only for the benefit of children, but adults; and if the results were anything like as remarkable as the applicants generally stated, they were too much so for my credulity; yet they assured me that their statements were true.

It would be useless to attempt to record all, or even a hundredth part, of the instances in which sick persons sought this treatment, and the results that followed; but it may be well to state several cases, where there seemed to be new features involved.

During April and May, the number of applicants increased, and I was compelled to employ more help, for my time became wholly occupied with the sick, and I have had as many as sixty visit me in a day, and treated as many as thirty-six in one day. Diseases of almost every form and kind were presented for treatment. On the first day of June several ladies came into the store quite early, and presented a small German girl, about twelve years old. She was an object of pity. So far as I could see, she was afflicted with bad sores. They said that the sores were worse about the joints, but her whole body was covered with them; that she had been thus afflicted from infancy, and her father and mother were afflicted in the same way. They further said that they had brought her from the Buffalo poor-house (where her parents and a brother still remained, suffering from the same disease) for me to cure. I at once felt a strong sympathy for the child, but the appearance of the disease was repulsive. I refused to touch the case, but could not resist touching the child's hand with my fingers as it lay on the counter. They plead so hard that I agreed to let them bring the child to my office on the 8th of June. On the 8th of June the ladies appeared at my office with the girl, and one of them (Mrs. Vicker) said, "we have brought that child again." I did not recognize the child, the change was so great, and a lady remarked to me that it was the German girl that was so covered with sores. Mrs. Vicker said that a singular influence came over the girl after she left the store, and continued until that morning, and that all the sores were healed up. She wanted me to influence her once more, for once more would entirely cure her. The girl laid her hands in one of mine just two minutes. I saw her on the 17th of June, and her skin appeared free from disease. It is now over three years, and there are no signs of its return. She is a healthy, robust girl. I am told that this case was one of the worst forms of leprosy.

In this case no imagination or faith had anything to do. The girl could not understand what was said, and I had no faith whatever.

(To be Continued.)

#### SPIRITUALISM.

BY SYLVANUS LYON.

"Angels and ministers of grace, defend us!  
Be thou a spirit of health, or goblin damned,  
Bring with thee airs from heaven, or blasts from hell,  
Be thy intents wicked or charitable,  
Then comest in such questionable shape  
That I will speak to thee!"—SHAKESPEARE.

How frequently does it happen that in the various eras of human life, in the successive growth of society, and often in nations' histories, there has arisen great and startling problems demanding a hearing, and asking of us an acceptance or rejection. Like the Sibyl of old, (who came with her books of fate to be deciphered,) each time these return to us with deeper mysteries to solve; and at last we must manfully oppose, and vanquish them as enemies, or else receive them to our embraces as friends, and engrift them into ourselves as a part of our being.

Such were Christ's teachings, when he proclaimed to mankind his glad tidings "of peace on earth, and good will to man." The few chosen heard these and loved their beautiful

import; but until this day his doctrines have proved "as stumbling blocks to the Jew," and foolishness to unbelievers. Such was Luther's fearless denouncing of the Pope, and proclaiming to the people the true faith. In later times the world has heard with astonishment similar problems in the great, new theories of liberty, human rights, woman's enfranchisement, and man's equality. Men have always placed themselves in the first ranks to listen to those new ideas. The world at the present time is confounded with a similarly important doctrine; perhaps one of mightier, holier import than has ever confronted its established opinions.

Mankind are in fearful expectancy of hope and doubt concerning it. Its mysteries are the most fascinating and wonderful; its teachings involve the soul's weal or woe. The careless scoff at it, the worldly fear it, and popular religion trembles at it.

Kind reader, do you ask the name of this mighty problem—the meaning of this soul-mystery, the solution of which humanity and angels await with hope and fear? Start not, nor leave me unheard—it is SPIRITUALISM.

From all sides the questions meet us, What is it? Is it true? O that we could dare believe it! Yourself, myself, long in our hearts for its establishment. The happiness of all mankind hangs upon its revelations. Its growth has been miraculous; its doctrines to some abhorrent, to others full of strong, heart-cheering import; and its future either the most beautiful era of man's destiny, or else the most blighting and cursing. And while such results are pending, does it not behoove us to feel solicitous? The question of the times is, Shall we welcome this cause in God's name and accept its doctrines, or shall we curse it while it claims to bless us? At least let us calmly reason with it, and after investigation nobly accept or honorably refute it.

Are the alleged miracles of Spiritualism true? Is it what it purports to be? Are its manifestations to be credited? Or, *ignis-fatua* like, is it a false light, only pretending to cheer, in the end to deceive us? Can we, dare we doubt these truths, established by so many witnesses? Out of all nations, sects and creeds, like a great army these have arisen; and each hour heralds the birth of new mediums, and a greater number of believers. The young, the old, each sex, color and nation, have developed great mediums. Their manifestations are as various as the shades of light; their teachings all differing somewhat, but still all converging to and diverging from one great fundamental source. And these have grown up continually against all opposition. Is there any power of earth or hell that can produce similar influences?

Mankind have summoned electricity, magnetism, all sciences and arts known, but to no purpose. Wise men have considered, fools will always ridicule; philosophers have experimented, and with all their logical powers tried to explain the magic influences out of which have grown such strange beliefs, and all have signally failed!

Why not, then, in God's name, believe these things for what they claim to be? Why not take them at their par value? Is it just to *deny* and *ridicule* when we can not reason away? Must we have more evidence? Behold! all the land is filled with mediums; their testimony, each one, a mass of new facts, and we ourselves are *all* somewhat influenced. The cautious merchant trusts his wealth on the testimony of one or two. Daily we risk our lives and property with the slightest assurance of safety, and never questioning the results. The greatest mysteries of life we can not commence to explain. Our own being is a tenfold wonder—all our emotions, hopes, faith, uncertain. The religion of the world is based on tradition, and the truths of the Bible handed to us. Why, then, if we accept these, and not extend to Spiritualism a little of our faith and kindness?—why not believe that these are *real* spiritual manifestations? What need we care whether this or that charlatan can produce just such raps, or similar movements, so long as one medium we know or hear of is *honest*, and declares that with him these are Spirit works? Thus has every good cause, each noble reform, religion itself, been continually counterfeited by base pretenders. And candidly, for our own credit, it is too late for us now, as wise men, to try to reason away these facts, which are universal and fully established.

But why linger thus at the portals like fainting pilgrims, when the whole glorious temple is within? Why not possess this gem of which these are but the rough exteriors? For

what is now mostly manifest is but the external of Spiritualism. It is true, to some weak spirits these manifestations prove helping friends, and are resting-places in their progress to nobler truths; but valiant souls gladly buckle on the armor of faith in higher, immortal promises.

True, high Spiritualism, then, consists in those sweet impulses which at times visit even the most barren hearts, and impart such strange, holy comfort, and courage to sit in life's actual, and sigh for God's freedom. Yet beside all these impulses come sweet, holy communings with the Spirit-world, and its blest inhabitants. These lead us the impress of their zeal, impart to the soul their rapturous delight, and clothe our better aspirations with joy and sorrow.

There is no heart so barren that it is not at times the recipient of such blest visitants, and there are those pure souls which live continually in this celestial atmosphere, and bathe in this holy effulgence. Perhaps the time will come when *all* mortals shall become so purified that they can commune at will with the heavenly host.

These are no new doctrines or deceptive theories of evil men to lure souls to destruction. Truth is everlasting, and can not be changed; its doctrines are like the glorious sunlight, beamng continually forth, slowly permeating all nature, and finally shall enlighten and glorify all hearts. There is no new truth. Truth is eternal, and can not be either new or old. Only as it dispels the errors of our dwarfed natures and gladdens our hearts, do we apprehend it as new. Thus with spiritual truths. From the earliest periods, the great and good of earth have held communion with the Spirit-world. The Bible is filled with the evidence of this fact. This it is that makes its teachings dear to us by giving us the hope of immortality. Moses and all the prophets were inspired at times with the visions of such blest companions; Solomon and David partook continually of their heavenly influence, and Jesus Christ lived and acted in sweetest *rappor*t with angel hosts, and his life and precepts bear constant evidence of those holy influences.

But still farther, may I not say that Spiritualism is the basis of all religions? The belief that some of the ancient fathers have been inspired with Spirit influence is the corner-stone on which all sects build their hopes and faith. I think this fact must be granted. The Israelites of old through their various mediums, Moses, Joshua, Isaiah, and others, communed with the great Jehovah, and were thus guided at all times by his will. The heathen devotee delights in the supernal joys of such far off visions of glory; one sect believes that Calvin, another that Wesley, received the true light; and now many think Swedenborg communed direct with Spirit hosts. The Friends believe all their preaching is inspired; and even the poor Indian "sees God in clouds and hears him in the wind," and listens to the voices of his great "Pale Chiefs" calling him to deeds of glory and goodness.

Is God asleep, that he should cease to be all that he was to prophets of the past—all that he was to poets of old time? Is he a respecter of persons? and grants he to one soul larger shares of his merciful kindness than to others? Nay, think not thus for one moment. To all his children he bestows freely of his love and mercy, and only asks us to open our hearts, and thus alike all can share his sweet spiritual influence. \*

"Truth is mighty and will prevail," is the old saying. Error can not be maintained against it. Let us, then, gladly throw out our life's banner to the breezes of heaven, and cheerfully inscribe all new truths upon our hearts. And this one of Spiritualism is daily gaining believers. All nature is silently, grandly laboring to produce nobler manifestations, higher developments in the realm of spiritual causes, which shall be in unison with man's nature, and in perfect harmony with the divine principle. Mankind are surely, if slowly, marching to a higher, nobler destiny, and the future is bright with promises.

And if Spiritualism will tend to the disenthrallment of our race, and produce "peace on earth, and good will to men," and make all as one brotherhood, then, in God's name, let us bid it God-speed! Let us all labor in its cause and seek its further development.

## NATURE'S DEFINITION OF HER LAWS.

NUMBER NINE.

If it be true that the black, red and yellow races of mankind are lower types than is the white, then the harmony of Nature with herself may warrant the deduction that the higher or white type is complex in character, and was evolved from those lower and pre-existing types, and also that this higher type thus evolved may have become, in due time, a culminated base whence sprung the still higher and more perfected Spirit-form of organic life, which I have asserted as being the ultimate of nature's powers—the end sought for in creation. To determine a question so intricate, we must have recourse to analogy and deduction, and must also look to Nature's unvarying teachings for instruction; because, however men may reverence the authority of revelation, it can not be disputed that the alleged revelations are so ambiguous as to cause both varied and antagonistic interpretations.

I am aware that my denial of immortality to the race of man in the early ages, is in conflict with the prevailing sentiment both of Orthodoxy and Spiritualists, and that my opposers point with confidence to all our reliable history of the past as evidencing the existence of angels and familiar Spirits, some of whom were identified as those who had previously existed on earth as men, and they triumphantly ask, whence were these angels and Spirits, and what was their nature and constitution if they were not immortal? I admit the truth of this past history and the plausibility of this objection—hence I see the duty of rationally accounting for this alleged phenomenon in harmony with the theory I contend for.

In meeting this duty, allow me first to say that history represents that these *angels* who at sundry times and places addressed humanity, were characterized by a wisdom and love which qualified them to be teachers, and clearly indicates that the ruling, prompting motive of their labors, was a desire to elevate man morally, intellectually and physically. This is specially true of the records in the Old Testament. If we carefully analyze these ancient revelations, we find that those wise and pure teachers thus prompted, were studiously silent on the subject of man's immortality, in their communications to mankind. You can not find among all of them a "Thus saith the Lord," or anything taught, leading man to regard himself as an immortal Spirit, but find the whole of their teachings concerning rewards and punishments referred to his earth-life. In this day of mental freedom, the question forces itself upon our reason and candor and must be met, to wit: Why was it that these wise and pure angel teachers, who seem to have been "God's ministering Spirits executing his purpose," were thus silent on a subject so momentous to mankind, if man was then an immortal Spirit? And I respectfully submit that the only rational answer thereto is, because *they knew* he then was but an animal. I should be glad to receive any other explanation of this silence from those who affirm that man was then immortal. It is true there are recorded in the Old Testament sundry sayings, seemingly predictions, which may be construed as expressing an immortality for man, but to construe them thus, we must regard the fact as one to be in the future discovered, if not in the future attained. Thus Jesus, when teaching the necessity of his first going away that *some* (not all) of those he then addressed might be able to come where he was going, to wit: "those mansions in his Father's house" which he would prepare for such—may be supposed to have referred to these ambiguous predictions; and so also when he said, "Search the Scriptures, for *they testify of me*;" but whoever adopts this view must construe these predictions as foretelling a future when man *would attain unto immortality*.

But the question of the origin of these angels and familiar Spirits still remains to be settled. In answer thereto, I respectfully submit, the teachings of science substantially assume that long ere there were any organic forms of life on earth, these were fully unfolded on older planets. And on the hypothesis that this globe is but an infinitesimal portion of creation, I infer that it may be that in the far distant future, the mission of both my critic and myself may be one of a band of Spirits actively engaged in guiding the unfolding mentality of human animal beings on some planet now wholly destitute of any organic life thereon. Hence I suppose these wise and pure angels were once men, but that they existed as such on some previously born planet; and as immortal Spirits thus originating saw clearly that earth's progressive unfoldments inevitably

tended, under law, to the birth eventually of immortal existences thereon—also, hence their ambiguous teachings having the character of prophecies. The familiar Spirits referred to, some of whom it is said were identified, I suppose were purely Spirit animal men, subject, like all other forms of animal life, to decay and dissolution in that inner world.

As this idea will meet strong existing prejudices, I beg to submit some views as taught by science and by Spirits to sustain the *rationale* thereof. The doctrine of "primaries" being the actuating powers of nature's unfoldments—that these several primaries, in number fifty-four, are all to be found in the primitive rocks—that these primitive rocks in fact constituted the great storehouse from whence they (the primaries) have progressed through the series of individualities or forms leading unto and ultimating in man as the crowning effort of nature's powers—has been ably presented on several recent occasions by a justly distinguished scholar, who may fairly be referred to as a teacher of the researches of science. I need scarcely say I refer to Prof. Mapes, of New York. This doctrine, I submit, does substantially affirm that these primaries, as the actuating power in producing the changes involving an existence of soils, a birth of vegetable and of animal forms, and eventually of man on earth, do, in accomplishing this unfolding of material organization, ever progress from the lower to the higher forms of organic life; and the affirmation of this presents the question for consideration, How could such "primaries" thus progress from lower to higher forms, without at some time being severed from each other? And if so severed, how could they exist in the interim between their separation from a lower and their reappearance in a higher form, except as individualized entities? If their individuality is not so preserved, then the inference is, that they are so absorbed in some great ocean repository of compound forces, as to render it seemingly impossible that they should thus progress; but if their individuality is thus preserved, then we must try to better comprehend their intrinsic constitution of being.

The theory is, that the several material organizations are unfolded from germinal to matured conditions, and sustained when matured by the "primaries" indwelling therein; hence when they withdraw therefrom, we say death has occurred. If this is sound, then the several "primaries" or forces *unitedly* causing the growth of a fox from an embryo germ, would seem to be in reality the life-principle of that fox, the individualized consciousness therein, and when leaving its physical body, to attain a progression through a reappearance in external nature, it would seem rational to suppose it thus withdraws as a something or entity, and as such must not only go somewhere, but also there continue to be the same something, until it again reappears in nature. Thus I suppose the inner or Spirit world is constantly receiving from earth organized Spirit forms of vegetable and animal life, as well as of Spirit-men; and this supposition is confirmed by Spirit teachings, some of which say, that the vegetable and animal forms of Spirit-life are, there as here, subject to decay and dissolution, because their several organizations are material, and destitute of the indwelling soul or personalized deity essential to give perpetuity of being thereto.

If this teaching is sound, then we may perceive how and why these several life-principles as entities do reappear in external nature, and also comprehend how a life-principle individualized in the human form could and would leave it as an organized Spirit-man, whether immortality be or be not an element in and of his constitution. Hence the identification of particular Spirits as recorded does not necessarily prove their immortality.

But, let me ask, what part of the living man, reading or criticizing this, constitutes the several "primaries" united in him, if it is not his consciousness as an identity and selfhood? This consciousness, as a selfhood, has a will-power legitimately deemed a force, and the chemist does not find it when analyzing the dead body. Whence is the superior force, if the rocks are the great storehouse whence originate all the forces of nature, and all these are united in man? I respectfully submit to the savans, that the several "primaries" discovered by science are but so many different forms of organic life, each limited and governed in its ability to manifest innate consciousness, by the character of the form it for the time pervades or is "caged in." When, therefore, science shows that the primaries found present in animal life vary in kind and number with the forms thereof,

while all are present in the human form or man, I infer that the life-principle of these diff-ent organized animals consists in the union of several and special atomic life-entities progressed from lower forms, just as on analysis of these animal forms, we find them complex, and presenting an union of parts kindred to simpler and lower forms. And I beg also to submit the suggestion, that the same principle or law which can explain this union of simples in one complex form, may explain the *rationale* of a more highly progressed organized life being composed of several and lower life entities united as one entity.

There is a conceded difference in the brain-form of the different races of mankind, each having its special type, and it might be well for science to examine carefully if all "the fifty-four primaries" are found in each of these types alike. This, I suppose, has not yet been clearly demonstrated; and as the same number and kind are not found in all animals alike, the inference is that a similar difference in principle would be found as to the different races of men, particularly if, as I contend, the purely black, red and yellow race are but human animals, and not ultimates of nature. This view may seem absurd to the reader, but let him reflect and answer why, if the "primaries" united in man are to insure unto him immortality as an entity, the "primaries" united in the fox should not insure it equally to it also? If the answer be, because all are not so united in the fox, I reply, are you sure all are in the bushman of Africa? It may be otherwise; and the conceded fact that the type of the brain-form of the Ethiopian has been for ages stationary, while that of the Caucasian has been, and still is, progressive, shows the operation of some undiscovered cause or law which may, when learned, fully confirm the suggested difference of primaries present in these two races. I understand science to teach that the type of the Caucasian embraces in itself all that is found in the types of the other races, while each of these others lacks that which marks the higher, and differs specially from the others. When science shall fully accept the duality of the immortal Spirit, she will demand the central spiritual department of the human brain as essential for the uses of the indwelling God when expressing its loves, and will then more critically compare and distinguish the differences which constitute special types of mankind. I think I may now venture to attempt showing how these different races may have been, and still are, but links in the chain of forms leading up to the ultimate or immortal human Spirit, and why we may regard the white race as a complex form, and the base of "the kingdom of heaven."

**SPIRITUALISM AND NATURAL THEOLOGY.**—The same evidence adduced in favor of Natural Theology may also be used in testimony of Spiritualism. A similar universality is claimed for it; it is not limited to time, place, or external conditions, but is co-extensive with man; it may run into extravagance and abuse, and thus provoke re-action, and become unfashionable; and men may at length try to hide it away, even from themselves, and perhaps at last persuade themselves that they have got rid of it altogether. Vain effort!—vain as that of the politician who would "circumvent God." The history of all nations opens with this belief, "Every literature is based upon the records of Spirit revelation, and begins in absolute faith in such things." Dr. Gregory remarks, "The belief in the existence of the world of Spirits is as old as mankind; and the belief that men are, in such circumstances, capable of entering into communication with it, is not much less venerable." Sir Walter Scott admits that "To the multitude, the indubitable fact, that so many millions of Spirits exist around and even amongst us, seems sufficient to support the belief that they are in certain instances, at least, by some means or other, able to communicate with the world of humanity." Speaking of one form of this belief, Dr. Johnson says, "That the dead are seen no more I will not undertake to maintain against the concurrent and unvaried testimony of all ages and of all nations. There is no people rude or learned, among whom apparitions of the dead are not related and believed. This opinion, which perhaps prevails as far as human nature is diffused, could become universal only by its truth; those that never heard of one another would not have agreed in a tale which nothing but experience could render credible. That it is doubted by single cavaliers can very little weaken the general evidence, and some who deny it with their tongues confess it by their fears."—*Yorkshire Spiritual Telegraph*.

"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,  
Editor and Proprietor.

NEW YORK, SATURDAY, OCTOBER 31, 1857.

THE MARACAIBO BULL.

We plead guilty to the charge of hazardous daring in turning into this spiritual pasture, on the 15th of August last, a mad "Bull;" and our apology is, we were brought up in the country, and have often heard and seen the most insignificant beast in the herd put on airs, swell up, bellow, paw and throw dust seemingly to hide their own shame and conscious deformity, and to attract as much attention as the more honest, clever cattle of the flock. This fact, we confess, has inclined us to disregard the pompous threats, assumptions, bellowing and apparent fury of men and beasts, as evidence of real ugliness, grit, merit or sense. But turning ourselves from other pressing duties, we will commence an examination of this "Bull," and endeavor to repair whatever injury he may have done, and restrain future depredations.

We mean, of course, that *Catholic Bull* printed on pages 121, 122 of this volume, which was sent forth by "We, Doctor John Hilary Boset, by the grace of God and of the Holy Apostolic See, Bishop of Merida and Maracaibo, to our venerable clergy, and the rest of the faithful of our Diocese." Is not this a swell, and a clear indication that something is to pay? Well, reader, you had better believe there is, for he says:

"When we read in the '*El Catolicismo*,' published at Bogota, that the *sect of Spiritualists*, this new monster let loose from the lower regions to attack the religion of Jesus Christ, had unfurled its banner in our continent, and especially in Caracas, the capital of the Republic, we could do nothing less than apprehend the defection it might create among the faithful placed under our charge. More sore still is our affliction, at this moment, on beholding the impudence with which they have dared to transmit to us, by last post, a printed pamphlet, styled, '*Spiritualism, or Manifestations made by the Spirits of the Celestial Spheres, with instructions how to communicate with the Spirits of the departed;*' \* \* \* and also Nos. 1 and 2 of the '*El Espiritualista*'. We have reasons to stand aghast at the spread, already, of these pernicious writings throughout the wide circuit of our diocese."

Certainly you have abundant "reason to stand aghast," for the measure of your iniquities is full, and the Spirit hosts have burst the iron fetters with which you have bound the minds and souls of men, and they come to expose your weaknesses and errors to the miserable dupes of your presumptuous authority; and we pronounce, with "extreme unction," AMEN! We rejoice, not that you are doomed and dying, but that multitudes of men and women are made alive; that the knowledge of life and immortality is brought as *a free gift* to the millions you have held in bondage to the fear of eternal damnation, that you might sell them absolution for a price.

By the grace of God, phenomena are occurring before your people and the world, which challenge the deepest religious thought of our being, and which can not be stayed by ecclesiastical or state despotism; and while your anathemas do not reach them, they reach you.

The Spirit hosts—yea, those who have received your absolution, those who were unable to buy them, those who refused them and those you anathematized—come—all come—and join in the testimony against you; and well may you tremble while the people listen, observe and meditate.

"The last day," the "judgment day," for all presumptuous authority and all iniquity, has surely come. The scepter is taken from the mother of harlots, and her parchments, her temple, her priesthood and their phylacteries, will be, as "wood, hay and stable," consumed by the fire of divine truth which is already descending out of heaven. You have well said, "We could do nothing less than apprehend the defection it (Spiritualism) might create among the faithful placed under your charge." If you were properly appointed to the keepership of the morals and religious belief of the multitudes, and have faithfully executed the trust; if your dogmas are true and you are just, wherefore your apprehension of defection among the faithful under your charge, as resulting from communion with the Spirits of their relatives and friends who have formerly been instructed by you? If you have rightly dealt with and instructed

them, will they not be most likely to confirm it to their friends? The great body of Spiritualists, who have learned to regard fact rather than speculation—truth rather than dogmas, have no fear of defection from any fact or communication from the natural or spiritual worlds; and we think we have read in some spiritual book, that "perfect love casteth out fear," which is, as we understand it, perfect love of truth and righteousness, and not of self and sect. No heresy can cause the defection of a Spiritualist, since he bears about in his body the touchstone of truth. Neither did Christ hesitate when temptation was offered. His searching eye, kept in proper relation to truth, determined the character of whatever was presented, and the quality of his truthful sphere spontaneously cast the evil behind him.

Notwithstanding the egregious errors we believe you to entertain, we will accord to you any reasonable space in these columns, to present to our numerous readers the grounds of your claim and reasons for your faith, which will give you an opportunity to correct any mistake you may think we make in the following specifications of reasons we assign for your apprehensions, which are, first, your consciousness of error; second, you have no reasonable expectation that Spirits who have lived long enough in the Spirit world to be purged of the errors your Church has taught them, will confirm your heresies, but will expose them to their friends, "the faithful," still under your dominion; third, defection to the church dogmas is apprehended by you in the same degree that scintillations of light penetrate the thick darkness, and reach the benighted minds of your "faithful." And for the same reasons that you object to Spirits' communing with your people, do you object to mortals circulating pamphlets or communicating with them, except those less loyal to truth than to your creed. Hence you say, "More sore still is our affliction at this moment on beholding the *impudence* with which they have dared to transmit to us by last post a printed pamphlet styled, '*Spiritualism: or Manifestations made by the Spirits of the Celestial Spheres, with instructions how to communicate with the Spirits of the departed;*'" etc.

We can conceive of nothing but the grossest heathenism or overpowering consciousness of error, which could prompt such an assumption of false dignity at the receipt of a pamphlet on Spiritualism, disclosing to you the ways and means through which you and your people may hold communion with Spirits of the celestial spheres. Evidently such communion is the thing you most fear, and hence your absurd bombast, and your attempt to drown down the proposition of the celestials. A few lessons in this department of knowledge and experience, we believe, would be eminently conducive to your humility and good manners.

We are sorry to find that you are neither "born of the Spirit," nor instructed in spiritual things; hence your inability to appreciate spiritual truth, or instruct others therein. Your system abrogates fundamental truth, and makes it a thing of circumstances, dependant on the church rather than the church on it. Hence the tendency is to immorality and despotism, and is the occasion of your fear of the influence of common sense, and of Spirits coming among you. Were Christ himself to appear in your midst, you would have no power of recognition, but would anathematize him, and for "thirty pieces of silver" would sell absolutions for his soul, as cheerfully as Judas sold his body. You admit that the wide extension of Spiritualism in your country has alarmed you, and you as well know it has within a very few years spread the wide world over, and its converts are in every land, numbered by millions. How, then, can you consider this a chimera, or expect to escape its influence, even in your benighted diocese. You profess to believe Christ went and preached to the Spirits in purgatory. Even so, it seems that Spirits come to you; and can you not perceive the analogy between their case and yours? Do you not believe some of these persons considered him an intruder on their precincts, and "apprehended the defection it might create among the faithful placed under their charge?" Do you not believe some of them put on airs, and made precisely the same objections that you have? Take heed, then, to your condition, and moderate your impertinence.

But you say these Spirits and Spiritualists are "monsters let loose from the lower region to attack the religion of Jesus Christ." Doctor John Hilary Boset "by the grace of God," where is your warrant and authority for this wholesale slander of Spirits and Spiritualists? Your bluster about the impudence of one who dares to send you a pamphlet on Spiritualism, is

conclusive evidence that you have never communicated with Spirits, or otherwise examined the subject, or even read the pamphlet sent you. Neither should we suppose you had ever read in that other spiritual pamphlet, that of every idle word that men speak, they shall give an account. How, sir, do you expect to account for these idle words? Again, by what authority do you say Spirits come to attack the religion of Jesus Christ? You never heard them utter anything; neither have you read what they have said to others; then why do you volunteer your opinion on things you confessedly know nothing about? You first pronounce upon the subject, then say you know nothing about it! Therefore, whatever you say on this or anything else, ought not really to have the respect of a notice. Surely, "Those whom the gods would destroy they first make mad."

Discarding church dogmas and going to fundamentals, we submit that it is not true that modern spiritual manifestations are opposed to the ancient. We claim to be somewhat acquainted with the record of ancient Spiritualism, and have been familiar with the modern manifestations from the first to this hour, and we have not discovered any discrepancy between the two; and we aver that instead of attacking the religion of Jesus Christ, the modern manifestations accord with, and confirm it. I do not mean to say they confirm *church dogmas* but *Christianity*. How could it be otherwise, since all Christianity and essential morality is evolved from spiritual manifestations? For without the knowledge of the life beyond the present, man would necessarily live for this life only, and all the knowledge our ancient brethren had of the life beyond the grave came to them as it is coming to us, from Spirits who had the experience, and alone could give information, respecting it. Who in his senses can believe that men to-day are not as capable of rightly observing and comprehending the significance of Spirit enunciations and manifestations as our ancient brothers were? Accordingly, common sense Christianity is demonstrated and enforced on mankind through modern spiritual manifestations; hence it is conclusive that modern Spiritualism can not be antagonistic to ancient Spiritualism, or to Christianity.

We shall further examine this Bull in a subsequent paper.

MRS. HATCH AND THE OSWEGO "TIMES."

Mrs. Hatch recently delivered a course of lectures at Oswego, N. Y. As usual, her audiences were large, and the subjects of her discourses were selected and propounded to her on the respective occasions, by a committee appointed for that purpose. A writer, through the medium of the Oswego *Times*, subsequently attempted to account for the mental phenomena exhibited by Mrs. Hatch, on the hypothesis of a reflex sympathetic action from other minds, without, however, denying the possibility that some of these minds may be in the Spirit world. The writer, (W. N. B.,) is presumed to be Rev. W. N. Barber, the Universalist clergyman of Oswego. To his several points, Dr. Hatch replies in an article subsequently published in the same paper, from which we make the following extract, not having room for the article entire. After showing that the spiritual theory affords the most rational explanation of many facts that are known to occur, Dr. H. proposes to settle the allegation of "rosewater sentimentalism" and meaningless poetry as applied to Mrs. Hatch's public speeches, by the following test, which proposition we have not learned that Mr. Barber has accepted:

Now, friend Barber, I think that the most satisfactory way to settle this would be to comply with the following proposition: We will mutually agree upon a committee of persons whose duty it shall be to designate some philosophical or metaphysical subject, to be discussed by you and Mrs. Hatch, in alternating speeches of equal duration. The committee shall consist of such persons as shall be competent judges of the subject they designate—neither you nor Mrs. H. to know anything of the nature of the subject until you take the stand before the audience. If you should feel yourself unequal to this undertaking, I will allow the committee to announce the subject to you alone, one month before the time appointed for the debate; thus giving you the advantage of a month's preparation, while on her part, it shall be entirely impromptu.

Still further, you may have one month to write out your ideas in your best possible manner, and read your dissertation to the audience, and I will procure a reporter to take down Mrs. Hatch, and will publish both speeches, so that the world may have an opportunity of judging of their relative merits.

In this way we will have a fair opportunity of judging how far "rosewater sentimentalism" comes short of your philosophy. If you feel disposed to accept this proposition, I will leave the matter with a committee of my friends in Oswego to make all necessary arrangements with you.

## FAULT-FINDING.

At the close of the American Revolution, we are told, one John Hook brought suit to recover the value of two steers of which he had been dispoiled for the use of the American troops. Patrick Henry took occasion during the trial, to describe his state of mind as compared with his neighbors. The struggle was barely ended—the shouts of "Washington and Liberty!" were upon every tongue; but, said Patrick Henry, "Hark! what notes of discord are those which disturb the general joy, and silence the acclamations of victory. They are the notes of John Hook, hoarsely bawling through the American camp, beef! beef! beef!"

We conclude that John Hook was not in a state of quiet as to his interiors. He was in a *fault-finding* state—not that he had any fault to find with himself—O no! he was all right; he was in a state of justice, a state of law and order, a state of enviable purity from preying upon other people's cattle; but then *everybody else* was unjust, illegal, disorderly and impure; and this it was that put John Hook, the aforesaid, upon the legal rostrum of that day, to proclaim their delinquencies. If there be truth in the favorite dogmas of certain of our philosophers, that a large proportion of those who have entered the Spirit-world, have become ghouls and vampires, who conjoin themselves to their earth friends for the purpose of gratifying their own lustful propensities and carnal desires, we can readily understand why it is that the spirit of John Hook has become rampant in these days, and that the cry of *beef! beef! beef!—honor! honor! honor!*—should mingle with the song of rejoicing and the shouts of victory over the combined forces of annihilation and fire and brimstone, just now arising from the camp of modern Spiritualism.

The spirit of John Hook, like a huge vampire bat, would seem to have inserted his suction pump into the jugular vein of our modern philosophers, from which it has extracted everything save the dregs of impurity, and flapped its sable wings into their eyes, until they could see nothing but *faults*. Looking into heaven from this admirable state of inferior preparation, they discover (what none but a philosopher of the vampire school would be likely to deem a possibility) that the celestial world has made a grand mistake in establishing a telegraphic communication between their country and ours. Not but that it is comfortable, under *certain conditions*, to have a message now and then, but the fault consists in its not confining itself to the good old post-coach system which prevailed in the days when a single prophet had the contract for supplying the celestial news to a whole nation. The face of mother earth is too dirty for heaven to kiss in one universal loving embrace; it must be done by proxy. And herein lies the mistake—the opening of a direct telegraphic communication with every man's domicile; because, first, if he be a dirty man, he is sure to receive nothing but unclean messages from heaven; and, secondly, if this system of intercourse is to continue, the whole army of go-betweens will have to be disbanded. The Popes of every school of divinity will become obsolete.

Now, it is not in nature for your true Pope to take this kindly. Had he sense enough to do so, he would never have been a Pope. When we consider the position of our modern Popes, we shall see that, like Jonah, they do "well to be angry." Are not they the "Lord's anointed?" Have they not resolved themselves to be saints of angelic purity, and philosophers of such profound wisdom, that when they open their mouths "no dog should bark!" Have they not a full dozen or more of infallible schemes, any one of which is all-sufficient to re-organize society and redeem the world? And shall heaven and earth both refuse to try it on, as they most emphatically do, and the Prophet not be angry? This ragged army of Spiritualism which has lost all its churches, all its creeds, and, in fact, everything but victory—what right has it to John Hook's beef? John Hook's beef is for *sale*; take away his position as a member of the "moneyed interest," and John naturally complains. To pacify him, you must pay him his money or make him general. John derives all his glory from possessing what other people do not, and hence the hubbub.

Fortunately for our troubled brethren, their case is not peculiar, nor is the remedy obscure. That versacious historian, Diedrich Knickerbocker, tells us of a numerous and highly respectable clique of philosophers who, once upon a time, lost all patience with the solar system, because it would not conform to their most ingeniously devised theories. There is no telling

what might have happened in consequence of their profound indignation, but for the lucky thought that, inasmuch as the solar system would not conform itself, as in duty bound, to their theories, they would glut their vengeance upon it by conforming their theories to the *solar system*. Whereupon, they did straightway recover their equanimity, and from that hour have remained perfectly contented. Our doughty "*Captains of salvation*," who complain so much of inefficiency, insubordination, irregular marching and slow progress of the heterogeneous army of modern Spiritualism, would do well to remember that it has achieved, nevertheless, certain conquests which the chivalry of no previous age has been able to accomplish; and that its victories have been gained, not by their aid, but against their most active opposition. The reputed captains of science, and captains of religion, were, and still are, mainly in the ranks of the enemy; those who are with us to-day, are *captives taken in war*. Is it wonderful, then, that the grand army refuses to march at their bidding, back into the camp of the vanquished? Having emancipated itself from the fear of hell on the one hand, without the help of the right reverend doctors of divinity, and from the dread of annihilation on the other, without the slightest assistance from the professors of the humanities, the knights of the crucible, or the champions of world reform, these gentlemen should not altogether lose their temper, because Spiritualism refuses to put itself under their dictation, and keep time to their music.

Spiritualism originated in *heaven*, not with them—by what authority, then, do they arraign its wisdom and purposes? The fault-finder, who declares it to be dangerous and unprofitable for our common humanity to hold intercourse with its own relatives and friends in the world of Spirits, does virtually impeach the judgment both of heaven and earth, of God and man. While he is lamenting the want of progress on the part of others, if he would take an accurate range from some *fixed fact* in nature (a bar-post will answer the purpose) he would find that he himself has only advanced a little backward, so as to lose sight of the main body. Like Pecksniff's horse, which was a quadruped of such *high action* as apparently to deceive himself, and occasionally the unpracticed observer, with the hallucination that he was doing a mile in three minutes, when, in fact he was going at the rate only of three miles in sixty, our modern fault-finders with the progress of other men, have every one of them been traveling in a circle for the last three years at least. They manifest to their admiring friends, high action, lofty carriage, a profession of purity that makes it a deadly sin for a man to *love* to hear a bird sing, a flight among the stars, and then, precisely as it should be, a landing in the mud by the side of their fellow-mortals of less pretension. Is not this so? The man who throws mud upon others, surely can not be far from the mud himself.

The unerring prognosis of a spiritual fault-finder is, that he *hates a fact*. Nothing gives him the horrors like a "*physical manifestation*." In this state of morbid repulsiveness to everything that is not originated or supervised by himself; he loses the power to discriminate between fact and fiction. He mistakes words for things, and assertion for proof. While he shouts high praises to God, he coolly impeaches his wisdom, enacts statutes in his stead, and quarrels with the world because it will not obey them. In his system of divine government, God did very well yesterday, and, with good advice, may prove himself equal to the emergencies of to-morrow; but if things are to get on satisfactorily, our philosopher *must rule to day*!

Here, as it seems to us, is the root of the whole difficulty—the fountain of all our fault-finding. We are practically without God *to-day*. Evil, and not good—the Devil and not God, sits enthroned in the philosopher's present. Is this fancy? Let us reflect. Is not the dominion of God co-extensive only with the domain of uses? Yes. Can *evil* be predicated of divine uses? No. But the things of *to-day*, says the fault-finder, are not divine uses, they are devil uses. Then the Devil rules *to-day*, and not God. Having logically ruled God out of *to-day*, the assumption on the part of our philosophers that they understand the matter better than the Devil, is so easy and natural that they set to work with a zeal and efficiency exactly commensurate with their knowledge. The stupid old world won't budge an inch faster than its accustomed dog-trot, but the philosophers get on swimmingly. One complains that the world "spits on his Bible," and another growls because it don't. A third sees it abandoning its own soul, devoid of all heart, leaving all

religion, ignoring all sacred forms, sacred places and holidays; a fourth is troubled by reason of its proclivity to superstition, to the establishment of a church, and the adoption of a creed.

But these fears and fault-findings can never infect the soul who has found God in *to-day*. However, least our modern reformers, in this storm of conflicting elements, should not deem us the best of pilots out of the difficulty, we would respectfully refer them to the *disciples in a storm*, a tolerable narrative of which will be found in the 14th chapter of Matthew. Like our philosophers, they had left their god on shore, and were in trouble. When they found him again, he said, "Be of good cheer; it is I; be not afraid—O thou of little faith, wherefore didst thou doubt?" And when they had fairly gotten him on board, "*the wind ceased*."

## SOUVENIRS OF TRAVEL.

These handsome volumes, by Madame Octavia Walton Le Vert, are issued by Goetzel & Company, New York and Mobile. The authoress is a Georgian by birth, a descendant of that Walton who was both "sage and soldier" in our Revolution; and to rare advantages of education she adds a lively, observing mind, and an easy talent for description, which have given her rank among our female writers.

In 1853, Madame Le Vert made the tour of Europe, under such favorable auspices as to give her access to the best society, both literary and political, of the countries she visited. Authors, statesmen, kings and emperors received her to their presence. Subsequently the tour was repeated; and in the *two voyages* our authoress visited England, France, Germany, Switzerland, Spain, etc. The volumes to which we have alluded are the record of what she saw and heard in her extended travels. No one need expect to find in them any very profound thoughts, still they possess a charm that will repay perusal. They are light, sketchy, and fragrant, recalling, in a pleasant manner to one familiar with Europe, scenes already fading; and bringing the reader into companionship and acquaintance with many notables—names truly noble and otherwise—which most persons have a fancy to know something about. We must think that with the ladies, at least, the work will prove a favorite.

## "NATURE'S DEFINITION OF HER LAWS."

We call special attention to the article by "K" under the above title, in the first department of our present issue. It evinces a critical observation and much deep thought; but it occurred to us that the uniting of a certain number of primates might give birth only to a variety of forms within certain bounds, for instance the animal kingdom, and that there might yet be a discrete degree between these forms and those which are evolved from a greater or less number, or inferior or superior classification, of primaries. Hence, it might not follow, as is claimed, that the forms of life or growth in one classification, as finite spirit-entities, pass over into another classification of forms or degrees of life; and that the testimony of Spirits as to the appearance of vegetables and animals in the Spirit-world may, perhaps, be as rationally accounted for on the supposition of a *rapport* for a time subsisting between Spirits and the animal, vegetable and mineral kingdoms, through which the united primaries constituting man are supposed to have passed, and that in the Spirit's progress these forms will fade away.

## TO OUR PATRONS AND READERS.

We call the attention of our patrons and friends to the very great increase we have made in our reading matter. We propose to appropriate the first outside sheet (which was originally intended, and has hitherto been used, for advertising, and as a cover to the reading portion of the paper) to a presentation, in a condensed yet comprehensive form, of all the more important and interesting news of the week; and adding this to our customary quota of facts and philosophy, and the more profound religious and scientific thought of our time, we hope to present such a paper as no intelligent family, of whatever faith, can afford to be without. This paper is entirely independent of sect and party, and is consecrated to the frank and kindly interchange of every shade of earnest thought on every subject calculated to instruct and refine mankind. Our creed, then, being free investigation and candid utterance of deepest convictions, without regard to popular dogmas, but with a loyalty to truth and usefulness only, each writer alone can be held responsible for his or her utterance.

This arrangement will make the paper cost considerably more than hitherto (which has not been met by receipts); but we desire to be of the greatest possible use to mankind, and for the present we shall rely on a corresponding desire of our patrons to be instrumental in extending our usefulness, and the increased facilities afforded them to extend our circulation to their neighbors.

We may hope that every subscriber will make it his or her business to send us *at least* one additional subscriber for this last half year.

## NEW YORK CONFERENCE.

SESSION OF OCTOBER 20.

Mr. ODELL said he had a question to propose, though he felt himself at a loss for the appropriate words by which to express it, and called on the reporter for aid. The reporter, as nearly as he could get at the idea of Mr. Odell, presented the question in the following form, which, after all, was not very satisfactory to himself, nor did it appear to be to any one else:

"Are creeds conducive to the welfare of man, or are we capable of making one that would be?"

Mr. ODELL said: His present opinion is that they are not, but he nevertheless feels an impulse to make one. Jesus taught, that to enter the kingdom of heaven, we must become as little children. Now, the child state represents growth and receptivity. What he desires an opinion upon, is whether, from out of this child state of daily receptivity and growth, it is possible for us to evolve a creed that shall stand the test of the future—that is to say, shall be as true and as good for mankind one hundred years hence, as it may be presumed to be at the present time.

Mr. BRESON said: The question involved the whole routine of human duty. We are told that Spiritualism and Christianity are one. If so, then, what is Christianity? We are to find the answer surely in the life and precepts of its founder. His creed was, love to the neighbor—doing good, especially to the poor. Who are the poor? In this country, and at the present day, the red man is pre-eminently so. He has been robbed without mercy by a nation calling itself Christian; neglected and left half dead by our modern priests and levites, directly in the face of both the precept and example of their Master. He thinks it would be well to revive the creed of Jesus of Nazareth; though on the whole, he is of the opinion that, like him, it would be better to act it than to write it.

Mr. PARTRIDGE thought the North American Indians were not strictly involved in the question before the Conference. Neither did it embrace a criticism of the creeds of those who had lived before our time. We are not inquiring after the creed of Jesus, nor of Mahomet, but whether it is best for us to have one, and if so, what? With all due deference to Noah Webster, a creed signifies to him a full stop—the *ne plus ultra* of religious investigation. In that sense (and it is the only one in which the word means anything worthy of being discussed), he thinks it tends wholly against the true interest of man. In the moving universe of growth and thought, man must move with it; there is no such thing as letting go the anchor, and holding on to the mud which is continually being deposited at the bottom of the great river of human progress, without danger of getting aground in it at last. Human life is a voyage of discovery, and our safety is in motion, in freedom, not in slavery. If we choose to dignify a profession of our faith with the title of creed, then we may have one that may answer for to-day, perhaps, but not for to-morrow. Our creed, then, should consist of the sum of our present observations and experience, subject to change and enlargement, as we acquire more knowledge and wisdom.

Mr. SWACKHAMMER said: We shall find, on self-examination, that we all have a creed, whether written or not. He thinks the world will soon be able to say "Eureka," with respect to a unitary creed, which will be established on the needs and nature of man. He would be sorry to think we should never arrive at anything more definite than what we have at present. Things are rapidly tending to a better system of knowledge and a better state of society than we have in the world now. Could there be a more active union of heart and purpose, we might get on faster than we do. Some individuals seem to think the world is advancing as rapidly as it can, but he confesses to a little impatience, and would gladly hurry it up. He is not able to see the benefit of ragged clothes, houseless heads and empty pockets, so common in these days, and thinks a hearty concert of action under good generalship would soon abolish it.

Mr. GLAZE said he had thought much on this subject of creeds before he became a Spiritualist, and since. He is of the opinion that our forefathers thought, in many instances, beyond themselves and their own epoch. They made statements, or creeds if you will, which can never be outgrown. The Ten Commandments, for example, can not be improved upon to any great extent, but, on the contrary, are about as good and true at this distance of time from their delivery, as if they had been confirmed by a thunder-storm every day. The undeveloped intellect must be governed by precept. There are some things which a man must do, and others that he must leave undone, whether he knows the reason for it or not. His own good and that of society demand it. The necessity for precept, therefore, will exist while man is born ignorant. Hence the creeds of the past were not without their use, and one that is brief and to the point, like the Ten Commandments, without too many articles in it, he thinks may be useful yet.

Dr. GOULD considers a creed a condensed form of religious thought, and in this sense we must have creeds. What this country needs now is a good creed. Suppose, for instance, it had early adopted the Golden Rule as its creed, and lived up to it well, we should all have been better off, even in a commercial sense, than we are now, to say nothing of that loftier tone of morality and virtue which inevitably follows in the wake of its observance. But the grand difficulty with the old creed manufacturers was, that they made them of cast iron—roomy enough for them when it was hot, but as it began to cool it contracted, and produced an uncomfortable pressure upon the wearer, especially if he chanced to be a healthy, growing individual.

Dr. GRAY said: A creed is a summary of what a man believes. He has one. He believes, for example, that man is an immortal being—that the spiritual world is in constant *rapport* with the natural world—that our friends, who have entered upon the life beyond the body, do

communicate with us who are in the body—that they are with us now in this room. He believes that Jesus was divinely commissioned to proclaim by his life and death this broad and universal fact. It was the *one* and only article of his creed, that he came into the world for that purpose. But, with respect to a creed made by others to be imposed upon himself, he objects in toto. Every man should make his own creed; and the man who honestly and faithfully does this necessary labor with his own hands, will find it very profitable for him. It will be a valuable piece of machinery for the advancement of his own good. This excessive foreign importation of creeds and other merchandise, has not benefited the country at large, to the extent that a greater share of domestic industry might have done.

Mr. HENSON said: We can not stir a step without a creed. The arts and sciences, each and all, have their formulas, to which we must bow. In every department of human research, there is a fundamental idea or starting-point which must be taken for granted. It is so in religion. One gentleman objects to letting go an anchor. He thinks we have great need to do so. Look at the Mormons where they have drifted to. Not that he is opposed to getting under easy sail when the wind is fair, and their is plenty of daylight; but even then, among the shoals and sunken rocks of inexperience, we need a *good chart*. In the religious world, when a man subscribes to a creed, it is not expected in these days that he should swear to the crossing of every *t*, the dotting of every *i*, or to every shade of thought that might have been in the minds of its framers. Whatever man has done is susceptible of improvement. The Spiritualists have their creeds. One of them has just stated his. But he is sorry to hear a man start a creed without Jesus in it. We are what the past has made us. Suppose there had been no Christ, no Bible and no religious institutions, we must have been wholly different; and he took that occasion to tell that gentleman he would never get beyond Jesus. Various men, such as Fourier and Robert Owen, have tried it, but they have signalized failed. They cursed the Church and religion; and in the end were glad to hide from the fiery indignation of her outraged laws.

Prof. G. VALZ said: He had made the question a subject of long and careful study, with a view to the establishment of a universal basis of agreement among all the votaries of conflicting opinions. A creed is a profession of belief, and is generally referred to religious ideas. Can one be formed that shall command itself to universal acceptance? He thinks there can be; and this is his working plan: Truth is a common object. However men may differ as to what it is, or as to the best method of getting at it, all are agreed that it is. Equality of rights is another catholic point. These two fundamental facts (article one and article two of his creed) lead to a third, which is *perfect charity*. As thus: All men love truth; all men have equal rights; therefore every man is in perfect freedom to seek for it in his own way. He thinks a universal church can rest only upon universal charity; and not upon uniformity of opinion, which is neither possible nor desirable.

Mrs. FRENCH said: The creeds of the past have done their work and made their impress upon the world. They have been of use, doubtless, and to a certain extent, may still be so in some portions of the earth; but, here in New York, they are felt mainly to be behind the time. Christianity itself, as popularly taught, is felt here to be a failure; hence, the people ask for something more potent than the machinery of sectarianism, and turn gladly to Spiritualism as meeting the demands, both of the intellect and of the heart. Creeds have led man into the wilderness, and Spiritualism must lead him out of it. Creeds do not feed the hungry, nor clothe the naked. In the angry clash of their logic, the groans of the poor are unheard. Let us say of them, however, that the world was blessed in their life, and will be thrice blessed in their death.

Mr. NOR said: The necessity for a creed arises from ignorance. Modern Spiritualism had placed him far beyond the need of any such aid.

Adjourned.

R. T. HALLOCK.

## Duplicate Test of Spiritual Sight.

Mrs. Ann Denton Cridge, in a communication to the *Guardian*, descriptive of her spiritual experience, relates that on a certain occasion, being in a circle, she saw, apparently wide awake, and in plain daylight, the Spirit of a little girl by her side, apparently about six or seven years old, whom she described, and a person present recognized her as his deceased daughter. An exchange of seats being made, she then saw the same Spirit standing by her father with a little Spirit boy who was recognized by her description as his son. The boy soon changed his position, passing round to his father's chair, and looking up into his face. Without saying anything about this, Mrs. C. called upon another seeing medium present, to look and describe anything she might see. She said, The little boy "has passed round to his father's chair, and is now on the other side looking up into his father's face." Two such coincident descriptions, if happening in anything outside of Spiritualism, would be considered by all as mutually and strongly confirmatory.

## The Good to Come.

In placing in the form, last week, the following paragraph, the concluding sentence was inadvertently left out:

THURSDAY, September 24. At an interview with some Spirit-friend, of whom Gov. Marey occupied the foreground, I proposed this problem: "The East India troubles must put England \$100,000,000 out of pocket. The rickety state of the *Credit Mobilier* will embarrass the French finances. Our revulsion must at the same time cut off a great market for European industry. What will be the general result of these combined causes?"

*Answer.* "A more comprehensive and definite idea of the good and the pure."

## THE MENTAL TELEGRAPH.

The following relation of a successful case of telegraphing through the intermediation of Spirits, will be perused with interest. We hope to be favored with frequent contributions from the vigorous and facile pen of Miss Hardinge.

NEW YORK, October 20, 1857.

Sir: Amidst your test facts the following may interest your readers, especially those who are desirous of learning to what "practical uses" Spiritualism may be applied. I have already given publicity to one or two cases of similar experience; but their iteration in another journal may be valuable, as the circumstances vary, and can be fully attested.

Being occasionally absent from New York on lecturing tours, it is my custom to send a message by "Mental Telegraph," every Sunday, to my friend Mrs. E. J. French, clairvoyant physician of this city. I do so because she is an excellent medium, a friend with whom I am in strong affinity, and at whose table, every Sabbath at one o'clock, myself and many good workers in the cause are accustomed to meet. Mrs. French has now been absent for some time on a lecturing tour, and it has been a deeply interesting process to myself and many friends in our circle, to see how accurately (through my own and her mediumship) we have been able to keep track of each other's movements, health and feelings. The tests which I have to present to you in particular, however, are as follows:

Last Friday, Mrs. French's family received an electric telegraphic message, to the effect that she would return home on Saturday, October 17. Previous to her expected return, however, I had to start for Troy, where I was to lecture the next Sabbath. According to our general custom, that same Sabbath, at one o'clock, I sat down to dinner, intending to send a message to the circle in New York, which I expected Mrs. French would be present to receive. There were in company my kind host, Dr. Ross, of Troy, his lady, their children and Mrs. Doubleday, of Sandy Hill. Directly my watch was on the stroke of one, I tried to send a message, but found it impossible to concentrate my thoughts so as to frame one. At length the Spirits gave me their usual warnings of a message sent to me, which I spelled out to this effect:

"Emma, your message can not be received; Mrs. French has not arrived."

A pause ensued, and there was added, "All send their love;" and again, "God bless you." Now, as I knew Mrs. French was certainly expected, I was much surprised; but forebore sending any message, concluding there would be no medium there to receive it. At the end of the words "God bless you," the Spirits used a significant gesture which was a well known signal, immediately recognized by my kind hostess, Mrs. Ross, as coming from her Spirit sister. The rest of the message was, I knew, exclusively addressed to myself. I requested all the parties present to take note of it, and I have no doubt they would be willing to bear testimony to its truth.

On my return to New York, Monday, October 19, I found that Mrs. French's arrival had been unexpectedly delayed until Sunday night; that her family, having no competent medium at the table, had sent me the above message, *verbatim*; but beyond that, they had sent an exactly similar message to Mrs. French at Philadelphia, varying only in these words, "We can not receive your message; Emma is gone." To Mrs. French's inquiry of where I was, the kind Spirit messengers added on their own account, "To Troy."

I give the names, dates and circumstances of these little incidents in full, for the benefit of the skeptical, and because the midnight specters of old are now walking abroad in the light of noonday; because the fabled ghosts of nursery tales are being at length revealed as the benevolent agents of human welfare; and because Spiritualism is *able* to be, and should ever be, placed before the world in a position to prove all it assumes.

It may be asked, would "the mental telegraph" work, without previous concert between the parties? In two instances, at least, I have successfully so practised it, but not under circumstances that would enable me to offer sufficient corroborative testimony. I have every reason to believe that it would work under any conditions where concentration of mind at one end of the wire, and a competent medium at the other, could be insured, and this without the loss of a single second of time, the use of cables, machinery, fees to officers or executives. It may be well to remind those who have a medium in their families, that it will be useful for them to keep their feet from slippery places, to walk uprightly, and no longer indulge a hope

that the darkness will cover them, or the secret places of earth hide their doings. The invisible police are on their track. To the members of the Spirit Telegraph all is light, and I believe the day is now dawning when action at one end of the wire and a medium at the other, will be sufficient to fulfill the Scripture, that promises that the hidden things shall be made manifest, and all that is wrought in darkness shall be brought into light.

Yours, for the truth,

EMMA HARDINGE.

#### SPIRIT VIEWS CONCERNING JESUS CHRIST.

October, 1857.

FRIEND PARTRIDGE:

In the TELEGRAPH and elsewhere I have read much on the question of the divinity and character of Jesus Christ, and really, to me it appears enveloped in an impenetrable mist. So long as men can only speculate, there is no evidence that their opinions are anything more than chaff.

The opinions or teachings of an intelligent departed Spirit or Angel are of higher authority with me; and having, at sundry times, held conversations with Spirits or Angels on this subject, and as they have uniformly agreed, I feel constrained to give, as briefly as possible, somewhat of their teachings on this heretofore mysterious question.

They declare that Joseph and Mary were mediums, that their meeting was unconscious, that their external faculties were made passive, and their spiritual active, under the control of the Angel or the Holy Ghost. The Spirit of each was in harmony with the other, and the result was a harmonious or divinely constituted being—the only begotten, or first begotten under this law. Hence the propriety that the Angel should appear to Joseph and Mary, and communicate the promises that were given. This law may in time become general, and Christs may again be born on earth.

Jesus was the natural son of Joseph and Mary; Christ was a principle—a personal Spirit—an Angel—a God. (This was the language of a Spirit.) Christ controls the person Jesus. Christ, having been long with the Father, and knowing his will, and the needs of humanity, he was sent by the Father to make known to the children of earth his will. All power was given unto him, to wit, Truth.

The divine principles were taught by Jesus; Truth or God made manifest in the flesh. Jesus suffers for Truth's sake, not Christ. Jesus gives his life; his blood is spilled, and as a testimony of their divine principles this was necessary; and it was necessary also as a memorial held up before the external man, as a developing principle or symbol of the Christ, so that his image might be instamped upon the inner temple of the soul, or the Holy of Holies. The divine within might thus become the follower of Christ, or become, like him, the recipient of truth, doing the will of the Father.

Thus, the magnet of heaven, with the electrical cord of love, vivified the undeveloped faculties, unfolding all, perfecting and drawing unto himself that which was lost. Without this, man might have remained, as in the beginning, more of the animal than the divine.

The Spirit constitutes the divinity, and in due time all shall know the Lord. Ignorance shall disappear, as the Son of Righteousness shall come with healing on his wings; and as Truth shall do her work, every knee shall bow and every tongue confess, etc.

This is in harmony with the Scriptures, and to my mind the most consistent of any account I have any knowledge of. Truth is the object sought after, and this is what all men are commanded to seek for. This is my desire.

F. F. CARY.

#### A CLAIRVOYANT IN TRIBULATION.

The paragraph under the head of "STRIKING CASE OF CLAIRVOYANCE," published in your paper of Oct. 10, noticing the examination of the lock of hair from an ox, has had the awful effect of pouring upon me, from every part of the Union, a motley array of hair of dogs, cats, horses, cows, oxen, goats, and some locks from two-legged goats—all desirous of "a test," as they say, "to satisfy the skeptic;" but almost all forget that my valuable time, already overcharged, could not be given to those who so readily forget the needful V, which to me is very necessary, as I live still in a mortal tenement, which I am obliged to keep in repair. This great incoming of hair is like the Frenchman's cats, which came in from his advertising in the *Ledger*, which, being a good story, I send you:

A. C. STILES.

"A REGULAR CAT-AS-TROPHE.—A few days since, a young Frenchman keeping bachelor's hall in Union-street, lost a small black and white

cat, which had been sent to him from Paris. A friend advised the Frenchman to offer a reward for it in the *Ledger*. In accordance with this advice, an advertisement was inserted, offering a reward of five dollars for the return of a small black and white cat which had been lost from a certain house on Union-street, Philadelphia. The hour named for the appearance of the person having the lost feline was eight o'clock, A.M. At the hour named the bell was rung violently, and when the young bachelor opened the door, to the astonishment of the Frenchman there appeared before his vision about fifty boys, each having a black and white cat under his arm, while another party had bags containing cats. The boys made a rush for the door, each clamorous for the examination of their particular feline. The Frenchman closed the door in despair, and during the day refused to answer the bell when it was rung by the boys having cats. This continued for two or three days, and the Frenchman, fearing there would be no cessation in the presentation of black and white cats, removed his lodgings to another street. A letter was also received by the loser of the cat, from a man in Pottsville, stating that he had a very pretty cat, very tame and affectionate, which he would sell for three dollars. The Frenchman did not answer this epistle, as he has come to the determination not to keep any more cats."

As to the letters with which Dr. S. appears to be so unconsciously bored, we would suggest that he lay aside all cowardice, pluck up *courage* and *go-at* it, answering some *cat-egorically*, others *dog-matically*. ED.

#### THE GUARDIAN ANGEL.

BY DR. J. R. ORTON.

O guide thy bark with care, my child!  
A thousand dangers hide  
Along the current, now so mild,  
Of the river thou must ride.  
And golden lights will dance anon,  
To lure thee from thy way;  
O, heed them not! push on! push on!  
And tell thy tempters nay.  
O, guide thy bark with care, my child!  
These dangers can not harm,  
While thou dost keep thy soul unsoiled,  
Thy feelings pure and warm.  
The world may threaten, keep thy boat  
Straight, where thine angel beckons;  
Push on! push on! and thou shalt float  
Safe, 'mid a thousand wrecks.  
O, guide thy bark with care, my child!  
The waves will oft run high,  
And storms will rage around thee wild,  
And night will hide the sky.  
But do not quit the helm, my boy;  
Hold on! hold on! hold on!  
No hurricane can thee destroy,  
Until thy work is done.  
Clouds may shut in like shrouds of death—  
Loud breakers at thy bow;  
But courage and a manly faith  
Will save thee, even now.  
These twain will part the clouds, and free,  
And show thee dawning day:  
Push on! a voice shall speak to thee,  
And point thee out thy way.

#### AN EXPOSER EXPOSED.

JANESVILLE, WIS., October 15, 1857.

CHARLES PARTRIDGE:

Dear Sir—For your information, I send you the following somewhat extended account of recent proceedings in this city, and for publication a more brief reference to the same transaction, which I had published in our *Morning Gazette*:

Last week, Mrs. Ada L. Coan gave us three exhibitions of test facts in Spiritualism. Committees were appointed in each case to detect, if possible, any fraud in the manifestations; and I have yet to learn that any person pretended to discover the least deception. Our best and most intelligent citizens gave the experiments their closest attention, and went away entirely at a loss for any means of explanation. At the close of Mrs. Coan's exhibitions, Mr. John F. Coles gave the audience notice that there are three persons in the United States who make it their business to lecture against Spiritualism, and that one of these men—Leo Miller—would shortly be here and pretend to expose it.

He cautioned them that his experiments would be probably deceptive—got up between him and his "medium," but advised them to go and hear him.

This week, Leo Miller made his appearance, having published and circulated a handbill setting forth that "Spirit rappings would be rapped and riddled in two lectures, and defying Spirit mediums to do anything he could not." Expectation being thus raised, a large and intelligent audience came out on the first evening; listened patiently through a trifling and puerile lecture, and looked hopefully for his demonstrations. No sooner did he commence his experiments than it became evident to all who attended Mrs. Coan's lectures that he could not do the same things that were done in her presence. He was called on from all quarters of the hall to fulfill the pledges of his bill, and he was so strongly pressed that he was forced to admit that he could

not do it. All the experiment he pretended to perform was one of simple sympathetic clairvoyance, which, simple and stale as it was, proved in the end to be entirely a deception and fraud. Remonstrances were freely made by our best citizens, but to no purpose. He assured the audience that if they would be present next evening, everything would be explained to their satisfaction. When he dismissed the audience, it was called to order and a resolution passed by a large majority, in substance, that he was a *humbug*.

The next morning he issued a new handbill, making no pledges what he would do, except that he would lecture against Spiritualism.

This new phase of the affair led many of those who had looked for some solution of their difficulties, to stay away. Evening came, and also the lecturer. After a long and very tedious rigmarole, he proceeded with his experiments; which, in collusion with a young lawyer, he performed precisely as he had done the evening previous, in collusion with his wife. The experiments were these: He pretended to put this young lawyer (Jenks) into a mesmeric sleep. He then bandaged his eyes and left him on the stage, while himself went down amidst the audience and asked for pieces of money to be shown to him (Miller), saying that the subject (Jenks) would tell the kind, amount and date. He would tell the exact time by a watch, and also what figures might be written on a card. These were all of his experiments. Then came an explanation; but, to use up the time and prevent any attempt to review his proceedings, he spent from ten to twenty minutes in a senseless rigmarole of what four imaginary persons, who gloried in such names as "Snubbins" and "Spriggins," and the like, were supposed to have said. At last came the explanation. He stated that he and his wife, and also he and Lawyer Jenks, had been in collusion; that neither had been in a mesmeric sleep; that when they pretended to read (by clairvoyance) the number written on a card, they did it because he told them. For instance, if the figure one was written, he would say, "Now, if I have control of his mind, he will tell;" the word *mind* signifying one. If it were the figure four, he would say, "I think he will tell, but he may sometimes fail;" the word *sometimes* signifying four, and so one for each one of the nine digits.

He had the assurance to intimate that he was pursuing a reputable business; and that it would be dishonorable in any of his audience to use any means to expose him. At the close of his lecture, he offered to let any ask him any "pertinent questions;" but when an intelligent and respectable young lawyer rose to make a few remarks, he tried to prevent him on the ground that he would not allow any one to review his lecture. But the audience sustained the gentleman in making the remarks he desired.

Spiritualists feel much outraged by such deception, but I have no doubt it will prove one of the most efficient means of promoting the cause of truth and free inquiry.

For myself, I know of no explanation of spiritual phenomena so plausible as the explanation of Spirits themselves; but no person is more ready than I to receive any reasonable and satisfactory explanation however different from theirs. I do, however, feel much chagrined to think that I have been drawn out from home for two successive evenings by such fraudulent pretensions. Experience is a dear school.

Allow me to add a word of approbation and encouragement in relation to your labors as a journalist. I take seven different papers; but no one is looked for so anxiously, or read with so deep an interest, as yours. Keep to facts, avoid mysticism, and I am with you in the cause of truth always.

J. T. DODGE, Civil Engineer.

#### CIRCULAR TO HEALING MEDIUMS.

NEW YORK HEALING INSTITUTE, 34 EAST TWELFTH-STREET.

The value of animal and spiritual magnetism in the treatment of disease is now so generally admitted, that the undersigned have determined to take some steps to interest Healing Mediums in each other. We wish also to collect and circulate any information calculated to make this important agent more available and successful. We have observed some valuable mediums lose their health. This, we think, should not be. Again, we know that some mediums fail where others succeed. We all need to understand the law of temperaments, adaptations, etc.

In hope that we may aid each other, we wish to obtain the address of any who are conscious of possessing any healing power, and a report of any important or successful cases, and answers to the following questions.

1. How long is it since you possessed this healing power?
2. Has it increased from the first?
3. What have you done to cultivate it?
4. Does diet affect your power?
5. Does it injure you to exercise it, or do you feel it necessary to use caution?
6. Have you magnetized with others, and if so, with what effects?
7. Is the influence of any circle salutary?
8. Is the galvanic battery an aid?
9. Are you most successful with your own, or the other sex?
10. Do you ever feel the need of any restoring influence not easily obtained?

We desire to hear from as many as possible immediately, and will publish any important facts, either with or without the name of the medium, as may be requested.

Should any mediums visit New York, we hope they will call at our Institute, where they will meet good mediums and spiritual friends, and in this way we hope to encourage and strengthen each other. We would also suggest that the Fountain House and Dr. Main's Institute in Boston present similar opportunities to those visiting that city. Address, O. H. Wellington and R. P. Wilson, 34 East Twelfth-street, corner of University Place, New York.

that the darkness will cover them, or the secret places of earth hide their doings. The invisible police are on their track. To the members of the Spirit Telegraph all is light, and I believe the day is now dawning when action at one end of the wire and a medium at the other, will be sufficient to fulfill the Scripture, that promises that the hidden things shall be made manifest, and all that is wrought in darkness shall be brought into light.

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Loud breakers at thy bow;  
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Will save thee, even now.  
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Last week, Mrs. Ada L. Coan gave us three exhibitions of test facts in Spiritualism. Committees were appointed in each case to detect, if possible, any fraud in the manifestations; and I have yet to learn that any person pretended to discover the least deception. Our best and most intelligent citizens gave the experiments their closest attention, and went away entirely at a loss for any means of explanation. At the close of Mrs. Coan's exhibitions, Mr. John F. Coles gave the audience notice that there are three persons in the United States who make it their business to lecture against Spiritualism, and that one of these men—Leo Miller—would shortly be here and pretend to expose it.

He cautioned them that his experiments would be probably deceptive—got up between him and his "medium," but advised them to go and hear him.

This week, Leo Miller made his appearance, having published and circulated a handbill setting forth that "Spirit rappings would be rapped and riddled in two lectures, and defying Spirit mediums to do anything he could not." Expectation being thus raised, a large and intelligent audience came out on the first evening; listened patiently through a trifling and puerile lecture, and looked hopefully for his demonstrations. No sooner did he commence his experiments than it became evident to all who attended Mrs. Coan's lectures that he could not do the same things that were done in her presence. He was called on from all quarters of the hall to fulfill the pledges of his bill, and he was so strongly pressed that he was forced to admit that he could

not do it. All the experiment he pretended to perform was one of simple sympathetic clairvoyance, which, simple and stale as it was, proved in the end to be entirely a deception and fraud. Remonstrances were freely made by our best citizens, but to no purpose. He assured the audience that if they would be present next evening, everything would be explained to their satisfaction. When he dismissed the audience, it was called to order and a resolution passed by a large majority, in substance, that he was a *humbug*.

The next morning he issued a new handbill, making no pledge what he would do, except that he would lecture against Spiritualism.

This new phase of the affair led many of those who had looked for some solution of their difficulties, to stay away. Evening came, and also the lecturer. After a long and very tedious rigmarole, he proceeded with his experiments; which, in collusion with a young lawyer, he performed precisely as he had done the evening previous, in collusion with his wife. The experiments were these: He pretended to put this young lawyer (Jenks) into a mesmeric sleep. He then bandaged his eyes and left him on the stage, while himself went down amidst the audience and asked for pieces of money to be shown to him (Miller), saying that the subject (Jenks) would tell the kind, amount and date. He would tell the exact time by a watch, and also what figures might be written on a card. These were all of his experiments. Then came an explanation; but, to use up the time and prevent any attempt to review his proceedings, he spent from ten to twenty minutes in a senseless rigmarole of what four imaginary persons, who gloried in such names as "Snubbins" and "Spriggins," and the like, were supposed to have said. At last came the explanation. He stated that he and his wife, and also he and Lawyer Jenks, had been in collusion; that neither had been in a mesmeric sleep; that when they pretended to read (by clairvoyance) the number written on a card, they did it because he told them. For instance, if the figure one was written, he would say, "Now, if I have control of his mind, he will tell;" the word *mind* signifying one. If it were the figure four, he would say, "I think he will tell, but he may sometimes fail;" the word *sometimes* signifying four, and so one for each one of the nine digits.

He had the assurance to intimate that he was pursuing a reputable business; and that it would be dishonorable in any of his audience to use any means to expose him. At the close of his lecture, he offered to let any ask him any "pertinent questions;" but when an intelligent and respectable young lawyer rose to make a few remarks, he tried to prevent him on the ground that he would not allow any one to review his lecture. But the audience sustained the gentleman in making the remarks he desired.

Spiritualists feel much outraged by such deception, but I have no doubt it will prove one of the most efficient means of promoting the cause of truth and free inquiry.

For myself, I know of no explanation of spiritual phenomena so plausible as the explanation of Spirits themselves; but no person is more ready than I to receive any reasonable and satisfactory explanation however different from theirs. I do, however, feel much chagrined to think that I have been drawn out from home for two successive evenings by such fraudulent pretensions. Experience is a dear school.

Allow me to add a word of approbation and encouragement in relation to your labors as a journalist. I take seven different papers; but no one is looked for so anxiously, or read with so deep an interest, as yours. Keep to facts, avoid mysticism, and I am with you in the cause of truth always,

J. T. DODGE, Civil Engineer.

#### CIRCULAR TO HEALING MEDIUMS.

NEW YORK HEALING INSTITUTE, 34 EAST TWELFTH-STREET.

The value of animal and spiritual magnetism in the treatment of disease is now so generally admitted, that the undersigned have determined to take some steps to interest Healing Mediums in each other. We wish also to collect and circulate any information calculated to make this important agent more available and successful. We have observed some valuable mediums lose their health. This, we think, should not be. Again, we know that some mediums fail where others succeed. We all need to understand the law of temperaments, adaptations, etc.

In hope that we may aid each other, we wish to obtain the address of any who are conscious of possessing any healing power, and a report of any important or successful cases, and answers to the following

#### QUESTIONS.

1. How long is it since you possessed this healing power?
2. Has it increased from the first?
3. What have you done to cultivate it?
4. Does diet affect your power?
5. Does it injure you to exercise it, or do you feel it necessary to use caution?
6. Have you magnetized with others, and if so, with what effects?
7. Is the influence of any circle salutary?
8. Is the galvanic battery an aid?
9. Are you most successful with your own, or the other sex?
10. Do you ever feel the need of any restoring influence not easily obtained?

We desire to hear from as many as possible immediately, and will publish any important facts, either with or without the name of the medium, as may be requested.

Should any mediums visit New York, we hope they will call at our Institute, where they will meet good mediums and spiritual friends, and in this way we hope to encourage and strengthen each other. We would also suggest that the Fountain House and Dr. Main's Institute in Boston present similar opportunities to those visiting that city. Address, O. H. Wellington and R. P. Wilson, 34 East Twelfth-street, corner of University Place, New York.

## Interesting Miscellany.

## LOOK ON THE BRIGHTEST SIDE.

Old man, I prithee, tell me why  
 You always wear a smile,  
 Though others oft look wan and sad,  
 How do you care beguile?  
 Though doomed to toil and penury,  
 And bowing down with age,  
 Yet still light-hearted, blithe and gay,  
 You tread life's weary stage.

I'll tell thee all, my youthful friend,  
 The good old man replied,  
 Whate'er may hap, I always look  
 Upon the brightest side.  
 O'er all the land there's not a man,  
 How hard soe'er his lot,  
 But if he will, can often find  
 A bright and sunny spot.

I've lived and toiled for many a year  
 Beneath the summer's sun,  
 And in the winter cold and drear,  
 My labor still went on;  
 And in that varied course of years  
 Did much of ill betide,  
 But still I always strove to look  
 Upon the brightest side.

When sickness came, and hours of pain  
 Dragged wearily along,  
 And mourning sad and murmurings vain  
 Dropped from my feeble tongue,  
 Kind hearts were there, and kind words  
 Fell softly on mine ear.  
 And loving ones were always nigh,  
 My fainting heart to cheer.

And through a long and varied life  
 I've learned this lesson well:  
 That in this world of care and strife,  
 There's more of good than ill.  
 And e'en in poverty and toil,  
 Peace with us will abide;  
 Man may be happy, if he will  
 But see the brightest side.

## A THRILLING INCIDENT.

Returning from a visit to New Orleans, we were fortunate enough to secure a passage on a line steamer with but few passengers. Among the ladies, one especially interested us. She was the widow of a wealthy planter, and was returning with only one child to her father's house. Her devotion to the child was very touching, and the eyes of her old black nurse would fill with tears as she besought her mistress "not to love that boy too much, or the Lord would take him away from her."

We passed through the canal at Louisville, and stopped for a few minutes at the wharf, when the nurse wishing to see the city walked out on the guard at the back of the boat, where, by a sudden effort, the child sprang from her arms into the terrible current that swept toward the falls, and disappeared immediately. The confusion which ensued attracted the attention of a gentleman who was in the front part of the boat quietly reading. Rising hastily, he asked for some article the child had worn. The nurse handed him a tiny apron she had torn off in her effort to retain the babe in her arms. Turning to a splendid Newfoundland dog that was eagerly watching his countenance, he pointed first to the apron, and then to the spot where the child had gone under. In an instant the noble dog leaped into the rushing water, and he also soon disappeared. By this time the excitement was intense, and some persons on shore supposing that the dog was lost as well as the child, procured a boat and started off in search of the body. Just at this moment the dog was seen far away with something in his mouth. Bravely he struggled with the waves, but it was evident that his strength was fast failing, and more than one breast gave a sigh of relief as the boat reached him, and it was announced that he had the child, and it was still alive. They were brought on shore—the dog and the child.

Giving a single glance to satisfy herself that the child was really living, the young mother rushed forward, and sinking beside the dog, threw her arms around his neck and burst into tears. Not many could view the sight unmoved, and as she caressed and kissed his shaggy head, she looked up to his owner, and said :

"O, sir, I must have this dog! I am rich, take all I have—every thing—but give me my child's preserver."

The gentleman smiled, and patting his dog's head, said :

"I am very glad, madam; he has been of service to you, but nothing in the world could induce me to part with him."

The dog looked as though he perfectly understood what they were talking about, and giving his sides a shake, laid himself down at his master's feet, with an expression in his large eyes that said plainer than words—"No, nothing shall part us."

## SPRAYS OF WISDOM.

Only the idler or the coward rails against his fortune.  
 Happiness is not promised to the learned, but to the good.  
 Practice flows from principle; for as a man thinks, so he will act.  
 The thinking man hath wings; the acting man only feet and hands.  
 The greatest misfortune of life is old age without the remembrance of virtue.

Only weak minds allow their judgments to be warped by sympathy or indignation.

Traits of character which you seek to conceal, you had much better need to reform.

It is a noble species of revenge to have the power of a severe retaliation, and not to exercise it.

He who knows enough to act, in all cases, as his true interest would dictate, is wiser than King Solomon, and must live, on the whole, a more worthy life.

Happiness and sorrow are the measures of our mortal life; we willingly record the moments of gladness, and sorrow's hours make their own impress.

It is not best to strive so much to appear virtuous as to be virtuous.

**BABYLON.**—The walls of Babylon were 87 feet in breadth, 350 feet high, and 60 miles in circumference. The foundation and improvement of this wonder of the world are enclosed in obscurity. It is difficult on this subject, to reconcile the account of sacred and profane history. The most probable opinion, however, is that Nimrod founded it, and Belus enlarged it; that Semiramis adorned it with beautiful buildings, and that Nebuchadnezzar the Great raised it to its perfect state of astonishing magnificence. The reduction of Babylon by Cyrus fulfilled the prophecies which Isaiah, Jeremiah and Daniel had been inspired to denounce against that impious city. The hand of the Almighty was no less visible in the total demolition of Babylon than on the wall on which the memorable sentence of destruction was engraved against her unfortunate monarch, Belshazzar. In tracing the great decrees of Providence which are used as the instruments of Almighty power, we may remark that the waters of the Euphrates, which had been diverted to open a passage to the troops of Cyrus, were suffered to overthrow the whole country, and reduce it to morass. The bricks which formed the materials of the celebrated walls and palaces of Babylon were made of clay mixed with straw, and dried in the sun. Wanting the firmness of cohesion, their surface was continually liable to be diminished by the heavy rains, till at length being suffered to decay, they were totally reduced to mud, and swept away by the violence of the torrent. So complete is the destruction of this once wonderful city, and so literally were the prophecies respecting it fulfilled, that the opinions on its situation are founded on vague, fanciful and useless conjectures.—T. M. [Independent.]

**THE COLD BEFORE SUNRISE.**—Among the Annotations of Archbishop Whately in his admirable edition of Bacon's Essays, we find a few pointed and interesting observations upon early rising, annexed to the essay on the "Regimen of Health." In this essay Bacon makes no reference to hours of sleep, and it is to supply this deficiency that his editor has collected a few facts upon this much-mooted subject. Among these facts he states the following: "One other circumstance connected with early hours has not been hitherto accounted for, namely, the sudden cold which comes on just at the *peep of dawn*. Some say that the earth is gradually cooling after the sun has set, and consequently the cold must have reached its height just before the return of the sun. This theory sounds plausible to those who have little or no personal experience of daybreak, but it does not agree with the fact. The cold does not gradually increase during the night; but the temperature grows alternately warmer and colder, according as the sky is clouded or clear. And all who have been accustomed to night traveling must have often experienced many such alternations in a single night. And they also find that the cold at daybreak comes on very suddenly, so much so, that in spring and autumn it often happens that it catches the earth-worms, which on mild nights lie out of their holes; and you may often see a whole grass-plot strewed with their frozen bodies in a frosty morning. If the cold had not come *very* suddenly, they would have had time to withdraw into their holes. And any one who is accustomed to go out before daylight, will often, in the winter, find the roads full of liquid mud half an hour before dawn, and by sunrise as hard as a rock. Then those who had been in bed will often observe that 'it was a hard frost last night,' when in truth there had been no frost at all till daybreak."

**THE CONNECTICUT RIVER TOBACCO GROWERS' CONVENTION.**—The annual convention of tobacco growers of the Connecticut Valley is advertised to be held in Charter Oak Hall, Vandyke avenue, near the tobacco warehouse, on Tuesday, the 3d proximo. It is proposed to bring forward, if practicable, some plan upon which all tobacco growers of the Connecticut Valley can unite to further their own interests, and a general attendance is invited. An enormous crop of tobacco was sown last summer, of which, perhaps, two-thirds has been gathered in good condition. It now hangs in the drying houses, awaiting good opportunities for selling. Last year there were many sales direct from the producers at 25 and 28 cents. This season, owing to the scarcity of money and other causes, the prices must be considerably lower. Some growers propose to hold their stock over till next year, unless they can get fair offers now. In this state of things, would it not be well to devise some plan on which all can unite for the common benefit, and get rid of their stocks at what, under the circumstances, may be called a fair price, without trusting to the chances of next year? What a deadly shame that the beautiful, fertile valley of the Connecticut should be perverted to filthy slough for more filthy men, nay, heaven forbid it.

**PLOWING BY STEAM HAS SUCCEEDED IN ENGLAND.**—Boydell's Traction Engine, which lays an endless railway as it progresses, has been frequently tried, and the result is satisfactory. The only question is, will it pay? and this question, it is believed, will be answered in the affirmative. Two and three double plows doing the work of four, and twelve horses have been tried, and the work done equal to that of ordinary plows. The engines are of seven and ten-horse power. We shall soon see the steam horse upon the prairies of the west, and then the rich treasures of our new country will be developed in a manner hitherto unknown. Fowler's stationary steam power is also in use successfully, but the traction engine is what is needed in this country. At the Exhibition in London, in 1851, we had frequent interviews with implement makers and machinists, and suggested to them the endless railway, attached to the wheels of the engine, as the thing which we needed in America. We were assured it could be done—and it is gratifying to learn that Mr. Boydell, after expending £15,000 (\$75,000) has accomplished the work, so that we may reasonably expect its being brought into practical use.—*Ohio Farmer*.

**CURIOS PHENOMENON AT HOLYOKE.**—At one of the meetings of the Scientific Association at Montreal, Professor Snell of Amherst College, read a paper upon the "Vibrations over the Dam at Holyoke, Mass." A letter gives the following notice of it: "There is found an unbroken sheet of water, 1,000 feet long and thirty feet high, which vibrates constantly—inasmuch that all the doors and windows within miles of the spot keep time with the vibrations at the Falls. These are at the rate of two for every second. This phenomenon, when seen from below some sunshiny morning, is exceedingly beautiful. It was illustrated thus—if one should stand looking down a long street in a city, where every pane of glass was illuminated by a gas-light, and should see those lights extinguished and relighted twice every second, he might form a proper idea of the reflection of the sun's rays at these Falls. The cause of the vibrations was attributed to the current of air passing between the fall and the dam—thus making an organ pipe 1,000 feet in length."

**MAKING WOOD FIRE-PROOF.**—Professor Rocheder, of Prague, has just discovered a new anti-phlogistic material, which promises to become of importance. It is a liquid chemical composition, the secret of which is not yet divulged, which renders wood and other articles indestructible by fire. Several successful experiments have been made, and others are promised on a large scale.—*Scientific American*.

**SUCIORS OF A PIGEON.**—"A Bachelor," writing from Cooksville to the Macon (Miss.) *Beacon*, relates the following incident: I had a pair of beautiful pigeons presented to me by a lady friend, which I reared as pets about the house to console my lonely hours. This evening the female, perceiving the end of a cat's tail vibrating from beneath a pile of steps, and prompted, I suppose, by a curiosity inseparable from her sex, flew down for a closer inspection of the inscrutable gyrations, when, alas! in an instant she fell a prey to the relentless feline power, another fall caused by female curiosity. The male at first seemed bewildered—then commenced uttering a low plaintive noise like the cooing of dove; but in a few moments, as if becoming suddenly conscious of the inconsolable loss of his lovely partner, flew into a pool of water near by, and notwithstanding the strenuous efforts of myself and servant to the contrary, succeeded in effectually drowning himself.

**A MAGPIE SEBASTOPOL.**—The following anecdote is related on the authority of Bishop Stanley, who received it from a gentleman who was making an excursion in a remote and barren part of Scotland, where the timber was none of the highest: As there were no trees in the neighborhood, some magpies had for several years built their nests and brought up their young in a gooseberry bush. That foxes, cats, hawks, etc., might not interrupt them, the birds had not only barricaded the nest, but the bush itself, all round with briars and thorns, in a formidable manner. The materials inside the nest were soft, warm and comfortable to the touch, but all on the outside was so rough, strong, and firmly-entwined with the bush, that without a hedge-knife, or something of the kind, even a man could not, without pain and trouble, get at their young. The barrier from the outer to the inner edge was above a foot in breadth.

**Poison in the Fine Lace Manufacture.**—Our wealthy ladies who wear fine Brussels lace are ignorant of the sad fact, we believe, that in its preparation the poor female operatives often lose their lives by inhaling a poison employed in removing finger marks from it. The poison is the carbonate of lead, applied in the form of powder, in the finishing operation. A portion of this is inhaled by those who use it, and their health soon gives way. Good wages are generally paid to those lace operatives, but so unhealthy is the business—so fatal has the lead poison proven in its effects—that it is only a work of dire necessity to engage in it. It is a sad reflection that many a rich piece of lace worn by a lady has cost not merely a high price in money, but the life of a fellow-being. Lace manufacturers have long endeavored to find a suitable harmless substitute for carbonate of lead, but hitherto to vain.

**THE COCHINEAL.**—Cochineal is one of the most valuable insects of commerce. It feeds upon a plant of the cactus tribe, which is cultivated expressly for it by the natives of Mexico, Honduras and other tropical countries. The cochineal is a small insect or bug, hardly exceeding in size the common lady-bug of our gardens. The colors produced by it are the most brilliant and beautiful. The mordant employed is chloride of tin and cream of tartar, and with alum, fine carmine ink is produced. The retail price of cochineal in our market is about \$1.50 per pound. The cochineal plant grows freely in Florida and in Texas. In the last Agricultural Report from the United States Patent Office, attention is called to the cultivation of cochineal in the Southern portions of the Union. That the insect may be successfully cultivated where the plant will grow freely, there is but little doubt, and the only question arises, can the labor be procured to compete successfully with the miserable population of the cochineal countries.

**A GOOD HORSE.**—The characteristics of a good horse are: 1. His eyes, even when seen in the stable, are perfectly clear and transparent, and the pupils or apples of the eyes are alike in color and size. 2. On being nipped in the gullet, he will utter a sound like that from a bellows. If, on the contrary, he should give vent to a dry, husky, short cough, beware of him; his wind is unsound. 3. His legs are smooth and "clean." If you find bunches or puffs, or a difference in size, though he may not be lame, disease lurks there. 4. If broad and full between the eyes, he is susceptible of being trained to almost anything. 5. If some white or parti-colored, he is docile and gentle.

**THE CAUSE OF OUR TROUBLES.**—Some genius who is at home in figures, has been overhauling the statistics to find out if possible, the cause of the present high price of provisions. He finds that the productions of 1856 was one-sixth less in proportion to population, than they were in 1840. The fact is, that two-thirds of the eastern men who go West plunge madly into land speculation, and forget to put in the necessary crops for even their own support. When this land bubble bursts, are we to expect more rational conduct on the part of the speculators? Until we all turn our attention to useful occupations, and look up speculators in the State Prisons, the country can not prosper.

**THE CONSCIENTIOUS QUAKERESS.**—As the coach was about to leave a village inn, a modest limb of the law approached the landlady, a pretty Quakeress, who was near the fire, and said he could not think of going without giving her a kiss.

"Friend, thee must not do it," said she.

"O, by heaven, I will!" replied the young lawyer.

"Well, friend, as thou hast sworn, thee may do it, but thee must not make a practice of it."

## WHAT CHRIST DID FOR ME.

For me he left his home on high,  
 For me to earth he came to die,  
 For me he slumbered in a manger,  
 For me to Egypt fled, a stranger,  
 For me he dwelt with fishermen,  
 For me he slept in cave and glen,  
 For me abuse he meekly bore,  
 For me a crown of thorns he wore,  
 For me he braved Gethsemane,  
 For me he hung upon the tree,  
 For me his final feast was made,  
 For me by Judas was betrayed,  
 For me by Peter was denied,  
 For me by Pilate crucified,  
 For me his precious blood was shed,  
 For me he slept among the dead,  
 For me he rose with might at last,  
 For me beyond the skies he passed,  
 For me he came at God's command,  
 For me he sits at his right hand.

**WATER AND MORALS.**—A very slight declivity suffices to give the running motive to water. Three inches per mile in a smooth, straight channel, give a velocity of about three miles per hour. Now, what is true of water is equally true of morals. The best of men only need a slight push from adversity to obtain a down hill momentum. Be careful, therefore, how you lose your equilibrium.—*Scientific American*.

# CHARLES PARTRIDGE'S SPIRITUAL TELEGRAPH.

## New Advertisements.

STATE OF NEW YORK,

SECRETARY'S OFFICE, Albany, August 31, 1857.

To the Sheriff of the County of New York:  
Notice is hereby given, that at the GENERAL ELECTION to be held in this State, on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State, in the place of Joel T. Headley.  
A Comptroller, in the place of Lorenzo Burrows.  
An Attorney General, in the place of Stephen B. Cushing.  
A State Engineer and Surveyor, in the place of Silas Seymour.  
A State Treasurer, in the place of Stephen Clark.  
A Canal Commissioner, in the place of Henry Fitzhugh.  
An Inspector of State Prisons, in the place of Norwood Bowe.  
A Judge of the Court of Appeals, in the place of Hiram Denio.  
All whose terms of service will expire on the last day of December next.  
Also, two Justices of the Supreme Court for the First Judicial District, in the place of William Mitchell, whose term expires December 31, 1857; and one in place of Charles A. Peabody, appointed to fill vacancy, occasioned by the resignation of James R. Whiting.

Two Justices of the Superior Court, in the places of Joseph S. Bosworth and Thomas J. Oakley, deceased.

A Judge of the Court of Common Pleas, in the place of Daniel P. Ingraham.

A Justice of the Marine Court, in the place of Florence McCarthy.

A Justice of the First District in the City of New York, in the place of James Green.

A Justice of the Second District in the City of New York, in place of Bartholomew O'Connor.

A Justice of the Third District in the City of New York, in place of William B. Meach.

A Justice of the Fourth District in the City of New York, in place of William A. Van Cott.

A Justice of the Fifth District in the City of New York, in place of John Anderson Jr.

A Justice of the Sixth District in the City of New York, in place of Anson Willis.

A Justice of the Seventh District in the City of New York, in place of Thomas Pearson.

A Police Justice of the First District in the City of New York, in place of James B. Welsh.

A Police Justice of the Second District in the City of New York, in place of Matthew T. Brennan.

A Police Justice of the Third District in the City of New York, in place of William L. Wood.

A Police Justice of the Fourth District in the City of New York, in place of J. Sherman Brownell.

A Police Justice of the Fifth District in the City of New York, in place of Barnard W. Osborne.

A Police Justice of the Sixth District in the City of New York, in place of William S. Davidson.

A Police Justice of the Seventh District in the City of New York, in place of James M. Flanigan.

A Police Justice of the Eighth District in the City of New York, in place of Michael Connolly.

Also a Senator for the 4th, 5th, 6th and 7th Senate Districts, consisting of the City and County of New York.

A Member of Assembly for each of the Assembly Districts in the City and County of New York, viz., the 1st, 2d, 3d, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th and 17th Assembly Districts.

Two Governors of the Alms House, in the place of Anthony Dugro and Washington Smith.

A Surrogate, in place of Alexander W. Bradford.

A Recorder, in place of James M. Smith.

A District Attorney, in place of A. Oakley Hall.

And a Register, in place of John S. Doane.

All whose terms of office will expire on the last day of December next.

Yours respectfully, J. T. HEADLEY, Secretary of State.

SHERIFF'S OFFICE, NEW YORK, Sept. 8, 1857.  
The above is published pursuant to the notice of the Secretary of State, and the requirements of the statute in such cases made and provided.

JAMES C. WILLET,  
Sheriff of the City and County of New York.

All the public newspapers in the county will publish the above once in each week until the election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statutes, vol. 1, chap. 6, title 8, article 8d, part 1st, page 140. 282 ff

**ORTON'S REMEDY FOR FEVER AND AGUE.**  
TO PHYSICIANS AND OTHERS:—Great difficulty has been experienced in the Homoeopathic practice, and, indeed, in every practice, in the treatment of Fever and Ague (Intermittent Fever), in meeting the disease squarely and subduing it promptly, and at the same time safely. The remedy here offered, it is believed, accomplishes all these objects more perfectly than any other drug, or combination of drugs known to the *Materia Medica* of the old school or the new. It is strictly Homoeopathic to the disease, conforming to Hahnemann's law of "Similia Similares Curantur," which at least will command it to the new school, while its superior efficacy (if submitted to trial) will not fail to vindicate its value to the old. Indeed, it will rarely be found to disappoint even the most extravagant expectations of the practitioner or the patient. In the large number of cases where it has been employed, the disease has generally yielded at once, *without the return of a paroxysm of all, after the first administration of the remedy*; and in the few exceptional instances, where the disease had taken an unusually strong hold of the system, a single chill only has supervened.

It needs only to be added for the satisfaction of the patient, that this Remedy is not unpleasant to the taste, does not operate as a Cathartic, and that no sickness of the stomach, or other disagreeable symptom, or deleterious effect on the health or constitution (as is too often the case in breaking up chills and fevers) follows its use.

For convenience of transportation and sending by mail, and shipping to warm climates, this Remedy is put up dry. Each small package or box contains twenty-four pills, enough generally for one person for the season. Price, per box, \$1; per dozen, \$9; per gross, \$36.

Single packages will be sent to any part of the United States, within three thousand miles, free of postage, on the receipt of one dollar.

For sale at the office of the SPIRITUAL TELEGRAPH, 346 BROADWAY, N. Y. Address CHARLES PARTRIDGE, or 268-4f J. R. ORTON, M. D.

### PROGRESS OF RELIGIOUS IDEAS.

BY L. MARIA CHILD.

A MOST interesting and instructive work, tracing and comprising, in a most catholic spirit, the origin of religious ideas in the ancient world, and their development to the present. 3 vols. \$2. Price, \$4; postage, 72 cts. For sale at this office.

### UPHOLSTERY.

UPHOLSTERY.—Mr. and Mrs. D. G. Taylor, formerly of 474 Broadway, will wait on customers, as formerly, at their own dwellings, to cut, make and repair carpets and curtains. Present residence, 145 West Sixteenth street, between Seventh and Eighth Avenues. N. B. Loose covers cut and made in the best possible manner. 213 ff

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